

QUARTERLY OBSERVER.

No. I.

JULY, 1833.

ARTICLE I.

POLITICAL DUTIES OF CHRISTIANS, AS EXHIBITED IN THE BIBLE.

By EDWARD W. HOOKER, Bennington, Vermont.

THE word of God leaves untouched no subject on which a Christian can ever have occasion to ask, "What is my duty?" In the form of precept, general principle, historical fact, or specimen of character which God has approved or disapproved, he will find, in this book, something to free his mind from perplexity, and show him his duty in a light unquestionable. On some subjects, it is true, there is less said, in the Scriptures, than on others. But the measure of light which they shed on any given question of Christian morals, is always in full proportion to its practical importance. And not unfrequently will the Christian, searching his Bible with prayer and a teachable spirit, be surprised and delighted, to see how much more instruction they furnish, adapted to his wants, under given circumstances, than he had before supposed.

The foregoing remarks will be found true, in relation to the subject of the present article. It is an inquiry of no common interest, especially to an American Christian, and in this age of political and civil excitement, revolutions and conflicting interests, "What are the duties of Christians, in relation to the civil government under which they live?" And inasmuch as the Christian is of "like passions with others;" and liable to be swayed from right judgment and conduct; this question should be asked with the Bible open

before him ; and in a devout and diligent prosecution of the inquiries, " what saith the Scripture ? " " what is written in the law ? "

The general question stated, may properly be resolved into two prominent points of inquiry. The first relates to the rulers of our country, the public servants of the people and the framers and administrators of their laws. The second relates to the body politic, as being the source of authority and government. These will be separately considered, in the following remarks.

I. As it relates to rulers. It may not be improper here to notice the fact, that in the articles of faith of several Christian denominations, as containing their views of the great instructions of the Scriptures, are given explicit statements relative to this question.* Indeed, wherever Christianity has prevailed in its purity, and the church has been " built upon the foundation of the apostles and prophets," there have prevailed sound and scriptural views of this subject, as entering into the system of " pure and undefiled religion." These views have their origin in the character of several " holy men of old," as subjects of government ; and in specific precepts, recorded by them and others, in the inspired writings. We present some of these, with as much particularity as our limits permit.

Our minds naturally recur to the character of Daniel, showing what a true son of God may be, and ought to be, as a subject of government. His case is one of special interest, from the fact that his light shone in the midst of the darkness of a state of captivity ; that his virtues, as a citizen, were exercised not under the government of his native coun-

* " The power of the civil magistrate extendeth to all men, as well clergy as laity, in all things temporal ; but hath no authority in things purely spiritual. And we hold it to be the duty of all men, who are professors of the gospel, to pay respectful obedience to the civil authority, regularly and legitimately constituted."—*Art. xxxvii. of the Prot. Epis. Church.*

" God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good, and to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers."

" It is the duty of the people to pray for magistrates, to honor their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority for conscience' sake."—*Confession of Faith, Presbyterian Church.*

The Cambridge and Saybrook Platforms may be referred to as setting forth substantially the same views.

try, but of conquerors of his country ; and men not of his own religious faith. And the virtues he exhibited were not alone in public life, and under the extensive observance of men ; but, as will ever be the fact, with men of sound piety towards God, in every walk of life. We briefly notice some of these, in the order in which they arise, in the perusal of the book of Daniel.

We first find him showing his soundness and steadiness of principle, in relation to the luxurious living which was provided for him, at the king's cost ; thus giving a testimony to the conscience of Nebuchadnezzar, on the "temperance in all things" which becomes every man, whether near the throne, or upon it. This was all done, too, with the respectfulness and reasonableness of a man who joined good sense with his piety ; and putting the matter in question to the test of experiment. He cheerfully made himself useful to the government, on every occasion when his services were called for, or when he could, with propriety, offer them. On the issuing of a hasty and unjust decree, by Nebuchadnezzar, he respectfully but decidedly protested against it, and carried directly to the foot of the throne, a temperate but earnest petition, for favor to a set of men, in danger from the royal displeasure ; showing that he was not afraid to speak of mercy to a despot, in the moment when his sword was lifted for the stroke of unrighteous vengeance. At the same time, it is worthy of notice, how kindly he felt for the perplexities of his royal master ; and enlisted the prayers of his pious associates in his behalf. While in his whole manner he was unexceptionably respectful, it should be remarked, with what simplicity and honesty he spoke to a king of the true origin of his power and glory ; and of the supreme power and glory of God, as the "King of kings, and Lord of lords." "God removeth kings, and setteth up kings." "The God of heaven hath given thee a kingdom, power, strength, and glory." "There is a God in heaven, that maketh known to the king Nebuchadnezzar, what shall be in the latter days." "The God of heaven shall set up a kingdom which shall never be destroyed." And here let it be observed, how pious, upright and plain-spoken faithfulness will command respect, and constrain the acknowledgment of God, from a man in authority and honor. Paying to Daniel the most marked deference, Nebuchadnezzar said to him, "of a truth it is that your God is a God of gods, and a Lord of kings."

"Now I, Nebuchadnezzar, praise, and extol, and honor the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride, he is able to abase." Daniel was at the farthest possible distance from pleasing himself with evil coming from God upon a ruler, though deserved; on the contrary, he felt tender compassion towards him, as about to come under "the rod of the Almighty." "My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies," was his tender-spirited preface to his interpretation of a dream which forewarned Nebuchadnezzar of his prostration and expulsion to a "dwelling with beasts of the field." He fully acknowledged all which was illustrious in a ruler. "Thou, O king, art grown and become strong; for thy greatness is grown, and reacheth unto heaven." At the same time, with most unshrinking faithfulness, he predicted divine judgments to come upon him for sin: "till (said he) thou know that the Most High ruleth;" and adding, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor."

These traits of character and conduct thus far manifested under the government of Nebuchadnezzar, Daniel also carried with him under that of Belshazzar and Darius; besides other traits, which we can little more than name. He was independent of all the influences of favoritism and gifts, while he was most cheerful and ready to do his duty. He told a haughty and profligate king, of the sins of his father, before him, as well as of his own; and yet, did it in such a manner, that a "chain of gold about his neck," and a proclamation of him as "third ruler in the kingdom," was not considered as forfeited. Such was his blamelessness as a subject of government, that when his watchful enemies "sought to find occasion against him concerning the kingdom," they "could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him." And they were compelled to acknowledge among themselves, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." When the envy of his enemies had succeeded in obtaining a most unrighteous decree, aimed directly at himself, he had the moral courage to move as straight onward in the path of duty to his God, as though

nothing had happened. When he knew that the writing was signed, which would consign him to a den of lions, "he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees, three times a day, and prayed and gave thanks to God, as he did aforetime." His perfect and principled respectfulness to Darius, did not leave him, even in the hour of unjust suffering, nor when a miraculous protection by the divine power, might have tempted him to do otherwise. "O king, live for ever; my God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him, innocency was found in me; and also before thee, O king, have I done no hurt." In short, if we can ever, with propriety, speak of a frail man, as exhibiting "the beauty of holiness," we may do so in this case; and ascribe to the piety of the man, the brightness of the virtues he exhibited as a subject of government.

Paul is another example, full of instruction. He brought with him into life, a spirit as violent and untamed, as ever had place in the heart of man. But when the grace of God changed his heart, it appeared in every situation and relation in which he is presented before us. He could reply with the utmost dignity to the magistrates, who, after having beaten him and his associate "openly uncondemned," would, to save themselves disgrace, "thrust them out privily;" with honest firmness declare his rights as a citizen; when about to be scourged, a Roman, without trial, and standing "at Cæsar's judgment-seat," he could maintain his right to fair trial, and assert his innocence, with as much firmness, independence, and energy of demand, as any man. And yet, when the provoking command of the high priest had drawn from him the hasty speech, "God shall smite thee, thou whited wall," see how quickly and humbly he recalled it, when he found to whom he was speaking; and with what frankness he recited the law, binding him and every other man, "thou shalt not speak evil of the ruler of thy people." His interview with Felix, shows him a man of a most faithful spirit, as ready to press the commands of God upon a profligate ruler. His defence before Agrippa, and his treatment of the king, on that occasion, is one of the richest specimens of Christian courtesy, to be found in history, sacred or profane.

Isaiah may be mentioned as another example. So much

of his character as can be found in sacred history, presents him before us as uniting eminent holiness before God, with great dignity of character among men. And, as a subject, he was worth more to Hezekiah, than all the princes who stood about his throne. In times of darkness and difficulty, he knew how to help his king take courage, and "strengthen himself in the Lord his God." When Hezekiah's pride had gone into a display of his resources to the ambassadors from Babylon, he inquired into the matter, and re-proved his royal master for his good. When hypocrisy showed itself in high places, he knew how to lift his voice and say, "Hear the word of the Lord, ye rulers of Sodom : give ear unto the law of our God, ye people of Gomorrah." His estimate of human greatness, as in the hands of God, is peculiarly impressive, when he says to Judah and Jerusalem, "Behold, the Lord, the Lord of hosts, doth take away the mighty man, and the man of war, the judge and the prophet, the prudent and the ancient ;" predicting the disastrous changes which should befall the government and the country. Still more impressive is his picture of wicked greatness, defeated ; which he drew for the king of Babylon ; "How hath the oppressor ceased ! the golden city ceased ! The Lord hath broken the staff of the wicked, and the sceptre of the rulers." And after a description of the relief of the oppressed, in his overthrow, he proceeds, following him beyond death, to say, "Hell, from beneath, is moved for thee, to meet thee at thy coming : it stirreth up the dead for thee, even all the chief ones of the earth ; it hath raised up from their thrones, all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we ? art thou become like unto us ? Thy pomp is brought down to the grave, and the noise of thy viols ; the worm is spread under thee, and the worms cover thee." By the sick bed of Hezekiah, he knew how to give the faithful warning, "set thine house in order, for thou shalt die and not live," and to "cry unto the Lord," in earnest prayer for him. When he saw selfish pride in a ruler, he could go and say to him, "what hast thou here ? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock. Behold the Lord will carry thee away with a mighty captivity, and will surely lower thee," "drive thee from thy station," "pull thee down."

While thus showing to earthly rulers who and what they were, he pointed them to another, in contrast with themselves, and said, "Behold, a king shall reign in righteousness."

In the life and character of David, there are some instructive facts. He lived under the government of Saul, long after he was anointed king in Saul's stead; and he lived in the exhibition of conduct and character, peculiar for a man in such circumstances. He consented to be a soldier under him in the field; fighting his battles; hazarding his life for the success of Saul's arms. When Saul was in trouble, from "the evil spirit" sent upon him as in a state of reprobacy, David tasked his own skill as a musician, to quiet the unhappy man. His whole conduct was of such an unexceptionable character, as to attach to himself Saul's own son in a most ardent affection; and constrained him to say to the king, "Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good;—wherefore then wilt thou sin against innocent blood, to slay David without a cause?" When Saul "cast his javelin at him," repeatedly, he simply took care of his own life, without the least retaliation, or change in the loyalty of his conduct. After having repeatedly escaped with his life, from the hands of Saul, seeking his blood; and been hunted from one part of the kingdom to the other with a band of soldiers; and had repeated opportunities to take Saul's life, as being completely in his power; he yet keeps up in his heart all his respect for him as "the Lord's anointed," against whom nothing should tempt him to lift his hand. One of the most vindictive acts in David's life, was, his causing to be put to the sword the murderer of Saul, while he rebuked him saying, "How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed;" "thy blood be upon thy head." And the whole circle of Hebrew elegy does not furnish a more beautiful specimen of tender and honorable lamentation for the dead, than that of David for Saul and Jonathan, commencing "The beauty of Israel is slain upon thy high places; how are the mighty fallen!"

It would be interesting to go into the examination of the examples of Moses, Samuel, Nathan, Micaiah, Elijah, Elisha, Nehemiah, Ezra, Mordecai, Esther, with Jeremiah and others of the prophets; as also of many other individuals, whose

virtues, in their conduct toward rulers, are delineated with more or less particularity, in sacred history. Additional to the characteristics of those already mentioned, we can only name a few. Samuel was loyal and respectful, and even affectionate toward Saul; while by the commanding holiness of his character, and his faithful rebukes of his sins, he made Saul to tremble before him. Nathan, though he loved David, and honored his crown and sceptre; yet, if occasion required, he could draw before David's eyes the hateful picture of himself with a most bold and faithful hand, and then say to him, that he might not fail to discover the likeness, "thou art the man." Elijah, though he thought himself alone in all the realm of Ahab, as one who feared God; and lifted his lamentations to God from the midst of the ruins of the holy altar, and with the blood of prophets flowing around him; yet, made Ahab turn pale under his eye, and at the thunder of his denunciations. Elisha could say, whatever duty called him to say, to king Jehoram the son of Ahab, or to the unbelieving lord of Samaria, or to Benhadad king of Assyria; and treat with both exemplary kindness, and yet with the lofty dignity of a prophet, the Assyrian general, who came to him a leper. Nehemiah and Ezra, though captives at a foreign court, knew the way into the favor of the government under which they lived, by the virtues of men of God and of prayer; and gave honor to their religion, before those who carried them captive, by their conscientious respect and deference to constituted authority; their industry and enterprize; their faithful regard to economy and justice in expenditures committed to them for the building of Jerusalem; their steadfast loyalty; their fearlessness in the path of duty; their devotional spirit; their respectful earnestness in petitioning for reasonable favors from the government on which they were dependent; their faithful endeavors for the reformation of abuses; and their maintenance of the laws of God, in the reproof of their violation, no matter by whom. Mordecai and Esther could with all the respect which became them, ask the protection of Ahasuerus; and by their good conduct, make his denial of their reasonable requests out of the question; and yet, in the commanding dignity of virtue, could make the haughty prime minister, Haman, tremble, while they laid open his perfidy to "the wrath of the king." The prophets and apostles might be brought in review before us likewise, in their intercourse with "the higher powers,"

and their conduct under them ; as shedding the light of a godly example ; and showing that the religion which has descended from heaven, under both the Old and New Testament dispensations, is a religion which makes the best subjects ; and does most by its influence for the stability of government, and the prosperity of nations.

We have reserved to this stage of our examination, the example of one, "who knew no sin." There is no precept for holy life in the Bible, but has its illustration in the life of our divine Lord and Redeemer. And when we have admired all the examples of the holiest men ; we turn to the example of Christ, and find that perfection is in him alone. "Render to Cæsar the things which are Cæsar's ; and unto God the things which are God's," was a great and comprehensive precept, which he gave to a collection of his enemies, who thought to tempt him to disloyalty to the existing government. He thus taught that there is an entire harmony between obedience to God, and to "the powers that be" and which are "ordained of God ;" and that a Christian's obligations are discharged when both these are done, and then only. It would be interesting to contemplate our divine Redeemer as "manifested in the flesh," under the various circumstances in which he was placed while on earth ; and which would show that the Sovereign of all worlds had come down from heaven, among other things, to give an example for his people, as living under the government of this world, of "whatsoever things are pure, lovely, and of good report."

We would simply call attention to the fact, that when he said, "thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels," for his rescue out of the hands of power most impiously prostituted, he yet "committed himself unto him that judgeth righteously," and "suffered himself to be led as a lamb to the slaughter," and "as a sheep before her shearers is dumb, so opened he not his mouth."

As affording farther light on this subject, and confirming some of the positions expressed or implied in the foregoing illustrations, we give a few additional passages from Scripture. "If the spirit of the ruler rise up against thee, leave not thy place ; for yielding, pacifieth great offences." "Thou shalt not revile the gods, (i. e. great men,) nor curse the ruler of thy people." "Curse not the king, no, not in thy thought." The obvious intent of the term "king," in these

and many other Scriptures, is, *one who rules*; without reference to the precise form of government which he administers. Here let it be observed that the Christian is the last man in civil society from whose lips should be heard evil speaking respecting any man; especially men in places of authority; and equally far from a censorious and self-wise spirit, in judging and speaking of acts of government which have been well intended, and performed with the best judgment which could be made under existing circumstances. He should be easy to be pleased. He should remember that for well intended and perhaps many wise and righteous acts, he is under obligations as a citizen. And for such as are unhappily otherwise, feelings and language becoming him are far other than those of opprobrium. Two things should be remembered by him. First, that those who administer in public affairs, are often called to act under peculiarly critical and difficult circumstances; where there is a powerful conflict of opposing interests; where the excitement of party spirit is great on both sides, and in danger of influencing the feelings of rulers, almost unconsciously to themselves; and of course where pleasing every one is out of the question; and that to be done which is according to the best judgment they can form. Second, the Christian, as well as every other private man, should remember that he is not "in the cabinet;" nor under circumstances for taking into view the whole length and breadth of a great national question. Not every good man, at home, as a private citizen, is capable of communicating to legislature or congress, governor or president, messages of counsel on measures or decisions proper to be adopted; or to transmit to the seat of government the veto of his opinion, on a matter where he happens to differ from the executive or the representative assembly. He must place reliance on the judgment of men chosen as the legislators of his country; as devoting themselves to the examination of public subjects on the large scale; and in the variety of lights in which they are set, by the efforts of great, though in some respects differing minds. The time may come, when he will be satisfied that they have done right. If they have not, opprobrious speaking of them and their measures will not make the matter any better. He must cherish the spirit of forbearance and forgiveness, as much respecting wrong done to the community as to himself.

"My son, fear thou the Lord and the king; and meddle

not with them that are given to change." A restless, insubordinate spirit sometimes has place and influence in the community, in regard to its government ; in which men appear ready to revolt, whenever dissatisfied with its measures. The Christian must have no fellow feeling with such men. Into the assembly of political desperadoes let him never enter. His religion, his very morality will become suspected, in such association. Connected with this may be well considered the counsels of Paul ; "Let every soul be subject unto the higher powers. For there is no power but of God ; the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same : for he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also : for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues : tribute to whom tribute is due ; custom to whom custom ; fear to whom fear ; honor to whom honor." "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." The simplicity and impressiveness of these instructions are such, that they need no comment. They should be inscribed in living characters, upon the whole deportment of the Christian, as a subject of government. That professing Christian gives important evidence that his profession has *basis* in his real character, who, before God and man, is faithful in these duties.

But the duty which must lie at the foundation of all that is right in a Christian citizen, is that which Paul set forth when he said, "I exhort therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men ; for kings and for all that are in authority ; that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." It is to the honor of one Christian denomination, in particular, that in the prescribed devotions of

their religious services, are contained, and thus made sure of use, at appointed times, prayers for those whom God has placed in the government of the country. We would not bring a groundless charge against Christians of other denominations; and yet is there not reason to apprehend that the habits of many are criminally defective in regard to this duty? May it not be, that, regarding civil government too much as an invention of man, and with a jealous and censorious spirit; or feeling indifferent in regard to the men who administer it; and seceding entirely from all concern in the election of its officers; they seldom make it the subject of their prayers; perhaps never offer fervent petitions for the blessings of God upon those in authority? A bad subject of government is such a Christian—if indeed he *be* a Christian. If such be the state of mind in which many professors live, it need never be regarded mysterious, if God should make government to be the rod with which to chastise their unfaithfulness.

The faith and fervency with which the Christian asks blessings on his own soul, or the interests of the church, should be in exercise equally powerful, while he speaks to "the Majesty of heaven" of those he has appointed to rule in this lower world. Of the ruler it is written, we have seen, "For he is the minister of God to thee for good;" a great public channel opened from heaven, for the descent of temporal blessings upon men. Take heed lest it be disregarded; and the Sovereign of the universe, thus offended, cause to flow in it the floods of his righteous indignation. Let the morning and evening sacrifices, of the closet and of the family, and the higher services of the Sabbath and the sanctuary, bring to the throne of grace unceasingly, fervently, and with strong faith, those upon whom so much is depending; for the prosperity of the community, and for the prevalence of that "righteousness which exalteth a nation." Then may it be expected, and then only, that "God, even our own God, will bless us."

II. We come now to consider the second question proposed, touching the duties of the Christian as a member of the body politic, as being, in our own country, the source of the government.

While the Christian, as a lover of his country, is likely to think, feel, and act, on many subjects, as other men do, and perhaps with propriety; there are some in which sympathy

of feelings, and modes of thinking conformed to those of the majority of his countrymen, will be to sin against God.

Our nation has been prospered since its erection into a republic, beyond all former example; and is standing "a spectacle to the world," and one which they have admired. Every man wishes the continuance of this prosperity. And we are looking *around* and *within* for the reasons to warrant our confidence. It is to be feared still, that we are looking *upward* too little. Here then we find it needful to employ with the Christian the language of caution, derived from the Bible.

We must take heed of sinning against God, by confidence in men for national safety and prosperity, in which we leave God out of sight. The sanguine patriot, the ingenious and philosophizing politician, the ambitious partizan, and the national scheme-builder, may speculate, conjecture, dream, and predict great things. But the Christian must go, and counsel others to go, to him and to his word, who is "Governor among the nations;" whose wisdom and often his holy indignation mock the proud policy and plans of the great men of the earth. He has said, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." If the Christian will be much in his closet, with the "King of kings;" and, by the light of the divine word, seek for that which will certainly afford security and prosperity, he need not ask admission to hear the discussions of a cabinet composed of the wisest rulers who could be collected from all nations, in order that he may be relieved from solicitude. Let him remember, also, that which is written, "Wo unto them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many, and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord." The whole system of mere human reliances, is, by this and other warnings of the Bible, swept away, as "the small dust of the balance." It was needful that the Sovereign of the universe should thus write nothingness upon the things "seen and temporal" on which the spirit of unbelief inclines

man to rely. To name some of these, that we may guard ourselves against sinful dependence on them :

We look at our local situation, and our military defences ; and are inclined to think that we " dwell in the clefts of the rock," that " our habitation is high," that we cannot be reached by foreign power to our hurt ; and we ask, " who shall bring us down to the ground ? " But God said to Edom, who thought thus—and we must take heed lest we give him occasion to say it to us—" the pride of thine heart hath deceived thee. Though thou exalt thyself as the eagle," and " set thy nest among the stars ; thence will I bring thee down." What became of ancient Tyre ? And how many times has apprehension spread itself through the modern Tyre, the " sea-girt isle," lest it should fall a prey ? Or suppose munitions of defence could keep us from eternal danger ; what shall defend us against the enemies of our peace and prosperity, which may spring up among our own selves ?

If we talk of our internal natural advantages and resources, and of our improvements, multiplying population, increasing wealth, and busy, bustling, all-grasping enterprize ; yet, does history furnish the instance in which these have imparted national safety and permanence ? Have there been no nations in which these have been rendered useless, to this end ; from that total paralizaton of national strength which irreligion and profligacy produce.

We talk of our republican form of government, as a reliance. Do we remember that we are making an experiment, which has never yet succeeded, since the world stood ; and that therefore we must conduct this experiment " with fear and trembling," and with faith in God alone ? The elements of destruction are in existence among us ; and unless God, of his infinite mercy, keep these elements under his control, they will work our destruction as fearfully as they ever have done that of any other nation.

We look to our great men, and to this or that system of policy invented and conducted by them, in the exercise of powerful talent and deep sagacity. But when a nation, in their pride, forget their dependence on God, and rely on the wisdom of fallible mortals ; does God never " make the judges fools," and " the wise men mad ; " " pour contempt upon princes, and lead them away spoiled." And in the

collisions of ambition, pride, and party interests, does he never cause "the mighty man to stumble against the mighty, and both to fall, together?" "Cease ye from man," says God to his people.

We talk of our institutions of learning, and of the intelligence and mental elevation of the people, as preservatives. Did learning save Greece, or Rome; or France, in her days of fearful preparation for that moral earthquake which shook the civilized world? Has there never been exhibited the spectacle of a nation of mighty but unsanctified minds, working with awful efficiency a nation's ruin?

Wise alliances are sometimes judged an auxiliary to national prosperity and safety. But when God has been dishonored by confidence in this and other like means, instead of simple trust in himself, does he never, in holy indignation, convert a national alliance into a chain of slavery, or into a political cable, by which one sinking nation shall pull down another along with it to destruction?

We talk of the safety which may come in the triumph of one party rather than another; and through one administration rather than another. But in punishment of the civil contentions and animosities in which a nation moves forward to its ballot-boxes, may not a righteous God "overthrow our judges in stony places," or give us rulers who "want understanding;" "oppressors;" "like wolves, ravening the prey, to shed blood and to destroy souls, to get dishonest gain?"

In the pride of our hearts we listen to foreign praises of our free institutions, and to the spirit-stirring declamation of political predictors among ourselves. But has God never forbidden *national* as well as *individual* pride; and punished nations, which have "hearkened to observers of times, and unto diviners;" by sending the judgments of his hand instead of the fulfillment of their political prophecies?

No—seeking to such reliances as these, is national distrust of God. The Christian who loves his country, should dread, as the forerunner of divine judgments, such habits of thinking and feeling. He should take most jealous care of his own heart, lest he sin thus himself. And amidst the "noise of the waves," and "the tumult of the people," who are making their unbelieving boasts, he should lift his voice; not once only, not twice, nor thrice, but unceasingly, in warning against such sins. It is a part of that flood of iniquity coming in, respecting which, he should be alarmed,

and seek to alarm other men, before it sweeps away all that is fair, and overwhelms us in destruction.

There is still another point of caution, to which the attention of the Christian, as a citizen, should be anxiously directed. It is the sin of political "biting and devouring one another," which goes on with such system, steadiness, violence and animosity. Men professing to be Christians, have been partakers, deeply, in this sin. It is high time that they repent of it, and put it away; and get themselves ready to say, with "clean hands, and pure hearts," to other men of our country, "Sirs, ye are brethren; why do ye these things?" It is truly one of the blackest blots upon our character, as a free and independent nation, that it has been our habit, almost ever since our national existence commenced, to carry on with one another a war of tongues, and pens, and presses; and it is no thanks to us that it has not been a war of still more deadly weapons. We are a vast family of freemen, true; but God has seen it, and other nations of the earth have known it, that we have been a very quarrelsome one. While other nations of the world have been fighting for their liberties, with powder and shot, we have been *disgracing* the liberty we have enjoyed; and putting arguments against liberty itself, into the mouths of its enemies, in other quarters of the globe. Thus the motto upon our standards, "*E pluribus unum*," has been converted into a solemn satire on our real state of feeling towards one another. And the grievousness of all this consists, deeply, in the fact that men professing to be Christians, have been concerned in fostering this ungodly spirit of contention. We speak of that which every man who has eyes and ears has seen and heard, of a long time. Our halls of legislation have resounded with the angry eloquence of men abusing one another; and with insinuations ungentlemanly, and accusations bitter, of men under the influence of party spirit. And then the public journals have trumpeted these things from one end of the country to the other, to set the constituents of these official wranglers, into the same kind of heat and contention with them. Take up a newspaper, and you discover, in a very few moments, some ill-natured paragraph, betraying the fact that it is the mere speaking-trumpet of a party. So commonly is this the case, that scarce a commercial or political paper is to be found in the whole country, from which can be obtained a fair-minded and *really credible* account of

many political transactions ; and which does not contain a heavy infusion of political vitriol. Irritating insinuation, slanderous falsehood, bitter accusation, and "blistering wit," seem, in such journals, to be the only things in which men can deal with one another. It is also difficult, if not impossible, to learn the real character of a candidate for office, of whatever party ; for, according to the high praises of the party whose man he is, he is almost an angel ; and, according to the representations of the opposing party, he is "possessed with a devil." Step into a political meeting, and there is a petulant scramble between two or three parties, who, seemingly, care more about votes, than concerning the virtues of candidates. Stand by the door, at a public dinner, when wine has begun to quicken the passions of men, and see how the honey of adulation is poured out upon some men, and the chalice, overflowing with the gall of political bitterness, is dispatched away to be poured upon the head of some absent political opponent. As election approaches, it might be supposed, to hear speeches, and read in the journals the notes of warning and malediction from each contending party, that the destruction of all that is fair, and the blasting of all that is lovely, would be consequent upon the triumph of the other party.

This state of things is productive of various unhappy consequences. It abridges the enjoyment of our blessings as freemen. It keeps up a feverish excitement in the community, unfavorable to every interest, social, moral and religious. It alienates members of the same church from one another. It keeps alive a spirit of mutual distrust and apprehension. It makes men of different political sentiments foolishly boast of themselves and their friends, as though "they were the people, and wisdom would die with them ;" and as though integrity and safe government were to be expected from the one party alone, and the other were a gang of political desperadoes, who would turn the nation "upside down," could they have the handling of it. It demands assent to the doctrine, that an existing administration "can do no wrong ;" and denounces dissent in opinion from acts of government, as rebellion. A thousand things are seen through the spectacles of party. An existing administration is extolled to the stars, by one set of men ; and denounced almost without measure, by another. Points of moral obligation, in which the national character and the honor of the

divine law are concerned, are made "party questions," and many more evils than it would be proper here to name, spring from this most unhappy and heaven-provoking state of things.

Ministers, as well as private Christians, have too easily symbolized with the politicians, in this matter; and some have made the pulpit a place for the display of the banner of a party, and for crying up, or crying down, an administration. "*Wo to the inhabitants of the earth, and the sea, for the devil is come — !*" announced a minister, for his text, in the pulpit, on the accession of Mr. Jefferson to the presidency of the United States. And but too common, in years past, have been the excitements of feeling, on political subjects, which have been created by inflammatory addresses from the pulpits of different denominations, on days of public fasting, or at the opening of legislative sessions, as well as at other times. God has thus been dishonored in his own sanctuary, and the place for "preaching the word," been made a place for that odious and irritating exercise, "preaching politics."

Now the Christian mourns over various vices which deform man's outward character, and he ought to mourn over these hateful vices of the mind, which have had place in his own, and the character of multitudes of the professors of the Christian faith. "That no one of you should be puffed up for one against another;" and, "be clothed with humility;" and, "trust ye in the Lord Jehovah, in whom is everlasting strength;" are divine sentences, on which he should think; and by the close and faithful application of which to his conscience, he should be kept from sinning. In the midst of all these proud boastings of worldly minds, these contentions of fellow citizens with one another, or these false and irritating alarms about ruinous administrations; he should be the serious and considerate friend of his country, urging the precepts of that "charity which is the bond of perfectness," and warning his countrymen, that if this nation is ever in the righteous judgment of God, "dashed in pieces as a potter's vessel," it will not be for the political sins of one administration, nor two, nor three; but for the transgressions of the ruled as well as the rulers, and for the accumulation of national guilt through years of prosperity, and in continued and ungrateful abuse of the "long-suffering of God."

He should give honor to God, among his fellow citizens,

by taking that view of our national prosperity, which is gained in "remembering the years of the right hand of the Most High," and his "wonders of old," and by pointing other men to the right explanations of all which has been so happily realized in our history. Especially, whenever he feels solicitude respecting national affairs, should he do this. He should ever guard against distrustful and melancholy forebodings, which would wrong the divine goodness and mercy. "I will trust, and not be afraid," is a frame of spirit both happy for the Christian citizen and honorable to God. "Thou hast increased the nation, O Lord," said the prophet, who saw God's hand in all the prosperity his country had enjoyed, "thou hast increased the nation, thou art glorified." The richness of our blessings will be enhanced by contemplating the hand which has bestowed them. The events in which we were "brought out into a large place," built up, established, increased on every side, filled with spiritual privileges, and with gifts of Providence, and made to be in reputation among the nations of the earth; "these are the Lord's doings." And let the Christian have no fellow-feeling with those who would say, "by the strength of *our* hand have we done it, and by *our* wisdom, for we are prudent."

But with his highest confidence, he must study and do his duties as a citizen, steadily, conscientiously, devoutly. We have said the Christian must pray for the government of his country. He must pray, too, for the people. The memorable prayer of Daniel, is full of instruction on this duty. He "set his face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes;" not for himself, for his noble heart seemed to have scarce a corner for the dwelling-place of selfishness. He went to the footstool of "the throne of grace," that he might weep, and confess, and plead, for a nation and kingdom which had forgotten God, and "lightly esteemed the Rock of their salvation." He took his place with them in the tenderness of penitential sorrow, for his own participation in the guilt which had "provoked the eye of God's holiness." And while he was thus employed, Gabriel touched him, and spoke words of comfort to his troubled spirit; and showed him that his solitary voice, pleading for a "sinful nation," had "entered into the ears of the Lord of Sabaoth." Ezra and Nehemiah, too, could testify that God is a hearer of

prayer, in the darkest night that ever settled upon a nation. When it shall be felt by the Christian citizen, that the closet, the family, and the sanctuary, are not only the places to mention our individual sins, sorrows, and wants ; but also to embrace, in the circumference of our desires, the concerns of the nation at large ; and when Christians forget themselves, in praying for the public weal ; then will the thunders of the divine indignation begin to soften and die away, and the voice of " him that sitteth upon the throne," be heard, speaking of freedom and peace ; and the bow of his mercy be seen amidst the shower of divine blessings.

But the duties of the Christian citizen do not all lie even here. Prayer and faith are only preparations to act. God has said, " righteousness exalteth a nation ; " " Keep therefore and do my statutes, for this is your wisdom and understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." That prevalence of holiness, as constituting national character, to which the Bible calls, is not only to be asked in prayer by Christians, but promoted by their doing almost uncounted duties as citizens. A nation like ours, should know that holy men are among them, by the untiring diligence, the unflinching boldness, the conscientious faithfulness, and the hearty good will, with which Christians, as citizens, shall do every good work, and answer every obligation. God said to his people, " seek the peace of the city whither I have caused you to be carried away captives ; and pray unto the Lord for it, for in the peace thereof shall ye have peace."

The Christian, under such a form of government as ours, should consider himself bound in conscience to exercise his rights, as an elector, with his fellow citizens at large. That direction of God to Moses, may be properly taken as a guide to every freeman ; " Moreover, thou shalt provide out of all the people, able men, such as fear God ; men of truth, hating covetousness ; and place such over them, (i. e. the people,) to be rulers of thousands and rulers of hundreds, rulers of fifties and rulers of tens." He is to interest himself in seeking, with his fellow citizens, for men of the right qualifications for office, in all its ranks ; men of talents, disinterestedness, integrity, piety ; as those from whom may be expected the most upright administration of government. The religion of no man excuses him from this duty. The more consci-

entious and devout his piety, the better is he fitted to contribute his efforts, for bringing into places of trust, good men. On the day of election, he is out of his place, even in his closet, if he is thus neglecting his duties as an elector. He should pray on such days, it is true ; but he should act, also. He should go forth, and be the Christian in the elective assembly. If there be unprincipled and wicked men, seeking to carry plans which would be unfriendly to sound morals and the religion of the gospel, they should be made to know that the energy of moral principle is not to be derided, nor good men driven into corners ; but that Christian principle will put itself forth to frustrate the counsels of licentiousness ; and that good men will leave nothing undone, to maintain the order which is enjoined on a nation by the word of God. This should be done by the Christian, remembering that his faithfulness there, takes hold on his own peace of conscience, the happiness of his own home, the safety and honor of his country, and above all, upon the glory of his Father in heaven. Although he may have to lament, sometimes, that "the vilest men are exalted," yet let him remember, that he is not even by these circumstances excused from doing his duty. That feeling, "there is no hope," is the effect of distrust towards God. Up, and be doing duty. "Has God forgotten to be gracious?" Has God no vicergerent and the Christian no ally in the breasts of wicked men, even their own consciences? Has God ceased to be able to "make the wrath of man to praise him," and to "restrain the remainder of wrath?" If that prophecy is to be fulfilled, that "kings shall be nursing fathers, and queens nursing mothers" to the interests of the kingdom of God in this world, it is to be through the instrumentality of his people. He will not work miracles, but he will make him who "hath clean hands, to wax stronger and stronger ;" and will in his own good time, "still the noise of the waves, the tumult of the people."

Our limits permit us to remark upon but one topic more. It is, that the Christian live for the conversion of his countrymen to God. We have had occasion to quote that text, "righteousness exalteth a nation." Let the meaning of this righteousness be understood. It is not simply for a nation to be in reputation for virtue, or external morality. Righteousness in a nation, is the same as in any devout and holy man, "pure and undefiled religion before God and the

Father." We have the name of a "Christian nation," not because we are a nation of Christians ; but because that we have some religion among us, and are not a nation of atheists, heathens, or Mohammedans ; because that there applies to us the declaration of God to his prophet concerning Israel, that he had "reserved unto himself seven thousand men who had not bowed the knee to the image of Baal ;" because there is a restraining influence on the people at large, from the possession of the word of God, and to some extent the preaching of it, keeping us from absolute national licentiousness. But how far short all this is, of the requisitions of the Ruler of the world, and of that which should be our safety, honor, and prosperity, let the Christian citizen well consider. That to which God calls us as a nation, is, to a receiving, and acting upon, these holy principles of life and conduct, which are at the foundation of all that is righteous in his sight—that we become a nation of Christians. It must cease to be the fact, that the overwhelming majority of the people have "no fear of God before their eyes"—that the great proportion of the hearers of the gospel be the neglecters of the gospel—that the largest portion of our country be without the ministry and ordinances of the religion of the gospel—that the laws of God be forgotten and trampled upon by the multitude, and by numbers of our great men—that vice deforms and pollutes millions—and there go on, as heretofore, such fearful "treasuring up of wrath against the day of wrath." We must "cease to do evil, and learn to do well," not in a few outward matters of propriety and reputation among men, but in the whole inward frame of the spirit, and outward habits of life, as in the sight of a holy God ; and this, not a few thousands of us, but twelve millions. We talk, and pray, and labor, respecting "the conversion of the world ;" and it is well. But we must talk, and pray, and labor, respecting the conversion of this yet not half Christianized nation. The end of national existence and prosperity, is not for itself ; any more than the end for which man was created, was to consider for a few years "what shall we eat, and what shall we drink, and wherewithal shall we be clothed," and then to drop into nothingness. It is "to glorify God : " and herein will be its truest blessedness, the accomplishment of the legitimate object of its existence. Could the shining of the millennial glory be poured for one hour upon us, and our true national

interests be contemplated in its light, by the "wise men," and "the mighty men," who now suppose that they almost "see the end from the beginning;" we would predict their sitting down in the dust before God, with the humble acknowledgment, "we are of yesterday and know nothing." There is not yet faith in millions of us to believe that which "the Lord from heaven" has told us of the grand secret of all national policy, that "righteousness exalteth a nation." And we repeat the idea, that a grand obstacle in the way of our true national interests is, living "without God in the world"—unconversion.

The Christian's great duties, then, as a citizen, lie in the range of holiness toward God, for himself, and the promotion of that holiness in his fellow men around him. "What shall we do that we may work the works of God?" what to make the influence of our example more persuasive and commanding upon the thoughtless and unbelieving, the self-wise and those who forget God? what to bring all classes and conditions of our fellow men acquainted with the "truth as it is in Christ Jesus," with their duties as hastening to the final judgment seat; with their true interests as immortal beings; their dangers as transgressors against God; their encouragements as those for whom have been bought with "the blood of the everlasting covenant," the offers of pardon and peace with God, and the hope of blessedness in eternity? And these inquiries are all answered in the moment of their being put; yea, they have been anticipated, long since, in the voice of God's word and providence, and by the Saviour himself, in the hour in which he ascended to the right hand of God, leaving a command, well following that wonderful and glorious work which he had just finished, and which marks out the Christian's duty to the land of his birth and privileges, as well as to the rest of the "world which lieth in wickedness." And every call of Christian benevolence in this age, gives emphasis to the divine instructions to the Christian citizen on his duties to his country. Worldly men may look with incredulity, perhaps with scorn, or what is worse, with jealousy and hatred, upon the movements of Christians in their associations of benevolence; and like the Samaritan scoffer, as he looked upon the rebuilding of Jerusalem, may say, "what do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day?" And the response may come from multitudes of

a kindred spirit, "Even that which they build, if a fox go up, he shall even break down their stone wall." It is now too late for such sneers to take effect, even upon discerning and honest worldly men; and on the Christian, who is living in any proper measure to God, they are things which more excite his compassion than his anger. For he sees the time approaching, in which God will decide the question, *Who has been the best friend of his country?* He who has "cast off fear and restrained prayer," and lived to himself and to his own and the final destruction of his fellow men; or he whose heart has been filled with love to God and good will to men; and whose life has been spent in the promotion of the "godliness which is in Christ Jesus?"

"Let us hear the conclusion of the whole matter: fear God and keep his commandments; for this is the whole duty of man." Think not that your duties as a Christian, and your duties in relation to the civil government under which you live, do not belong together, or that they are separable. They are inseparable. So far as you omit either, you sin against God. Take the broad and noble view of this subject which you certainly will find the record of God gives, the more you study it. A few pages like the preceding can give you but a glimpse of it. You must habitually take it into that secret place where God pours in such light as he never grants to shine in the study of the wisest politician, who knows not what humble, fervent, effectual prayer is. You need not ask a seat in the councils of your State, nor of the nation, nor the highest office in the gift of the people, in order that you may do most good. Go forth from your closet, day by day, to shed around you the steady and increasing light of a Christian example, in every sphere of duty, in every relation of life, in all your transactions with men. "Whatsoever thy hand findeth to do," for the moral and spiritual benefit of immortal men around you, "do it with thy might." Labor for the conversion of men. For the conversion of a sinner is an addition to the number of good citizens, and to the amount of that righteousness in a nation which is pleasing in God's holy sight. At home, abroad, in private life, in public, in a narrow sphere of influence, or a wide one, be the Christian. Enter with all your heart into plans of Christian benevolence. If you are poor, you can at least "cast in two mites," to help on the movements of benevolence which are struggling to bless our country and the world. If

you are rich, you can, with others who should do the same, cause a flood of blessings to flow over the whole face of the land, and to other nations of the earth. "Let the same mind be in you, which was also in Christ Jesus;" "who went about doing good;" and who blessed a nation and a world with such benevolence, as neither heaven nor earth ever saw before. Be mindful of this truth, that, so far as the example of the Son of God is followed, in all things, by those who profess to be his, so far is the best of all influence exerted in the community, and the most done for its true prosperity and happiness. In short, "settle it in your hearts," that he best discharges his duty in respect to the government under which he lives, who, in the truest sense, lives "soberly, righteously, and godly, in this present world."

ARTICLE II.

FICTION, AS A VEHICLE FOR TRUTH.

By JACOB ABBOTT, Boston, Massachusetts.

If some industrious bibliographer were to make out a catalogue of the works, which, from the earliest periods to the present time, have been most widely circulated, and have exerted the most powerful and extensive influence among mankind, he would find that nearly all of them would be, in some sense or other, works of fiction. The poetical romances of Homer, would head the list, if it was arranged in chronological order; and the Waverly family would be the last title entered. With fiction it would begin, and with fiction it would end.

Look at our own literature, for example. What stands at the head of English poetry? A wild, supernatural, unearthly story, in which every thing is fiction—incidents, characters, and the laws of mind and matter which it recognizes; and which has even framed a constitution of nature for itself, in every respect different from reality.

Who has made the deepest and most permanent record of English history? A dramatic poet, by laying, in the events of that history, the foundation upon which the splendid structures of his imagination have been reared. What writer has traced the path of Christian duty, for the greatest number of millions? Bunyan, by a romantic tale, in which he personified piety, and the difficulties and trials with which she has to contend. How many thousands, who could not have been reached by other means, have followed, with deep interest, the wanderings of Christian, over the craggy rocks, and through the dark vallies;—now encountering the fierce assaults of Apollyon, and now sinking under the savage tyranny of the giant Despair. What is the masterpiece, so far as success may be considered a criterion, of the literature of childhood? A story of romantic adventure on a solitary island, with whose wild details every boy and girl, who can read the English language, is familiar. We cannot indeed ever ascertain, what number of copies of any standard English work have been circulated; but it is probable, that no other four could be found, whose united readers would make so great a throng, as the collected multitudes, who have made themselves acquainted with *Paradise Lost*, *The Plays of Shakespeare*, *The Pilgrim's Progress*, and *Robinson Crusoe*.

It would however be very unsafe to infer, from the extensive circulation which some popular works of fiction have received, that fictitious writing has, on the whole, exerted a wider influence than true. A narrative of facts, by an early historian, may be rewritten and remodelled by a succeeding one; it may be incorporated with other accounts, and thus be handed down, by a series of writers, from generation to generation, while the original record, and the man who made it, are alike forgotten. A story, however, or a description which genius has conceived and written, can seldom be altered but to be spoiled. So long as it remains in the world of literature at all, it must remain under its own name and its original form. The rise of new nations and new languages, may make translations necessary; but even this is almost always fatal. There are very few works of imagination that can survive it. If such works live at all, they must live unchanged. If incomplete, they must continue unfinished; if wrong, unaltered. No blemish can be removed, no deficiency supplied; but they must remain

forever untouched by any hand, but the one that formed them.

While then a successful work of the imagination is sacred, all other writings are, as it were, common literary property ; and they form a mass, in which each individual production is soon lost. A new treatise on intellectual philosophy necessarily supersedes the old, if it is equal to it in execution.

Hume drove preceding historians from the shelves of popular libraries, and must in his turn give way ; and the experimentalist, who takes the lead in science in one century, lives only in the biographical dictionary in the next. On such subjects, books necessarily form a succession, the latter production drawing sustenance from the former, and destroying them as a return. While, on the other hand, works of imagination and taste, if genius has once breathed life into them, live forever. Succeeding efforts can only make additions, not substitutes. It thus happens, that while individual writings of this class possess a more lasting and extensive celebrity, the whole class, probably, exert less control over the public mind, than the books whose field is sober truth.

There is something in the very constitution of the human mind, which places it, to a great extent, beyond the reach of cold abstractions. It demands vivid pictures ; it is allured to virtue, and deterred from vice, by seeing them in living and acting reality. No writer, or speaker, who has attempted to act upon mind, ever practised more fully, on a recognition of this, than our Saviour. There is the parable of the Prodigal Son, which has, perhaps, had as much influence upon mind, as any other composition of equal length, that ever was written ; how entirely does its moral power depend upon its being a minute and circumstantial narrative ! true to nature ; true in sentiment ; but indebted, for the imagery in which this sentiment is clothed, to an imagination as fertile as any human mind was ever gifted with, though subdued and chastened, and consecrated to the noblest end.

It is interesting to observe, how large a part of the Bible is minute circumstantial narrative and dialogue ; and this characteristic, has probably been one of the strongest means of awakening and sustaining the interest in it, which has spread this volume so extensively in the world. This, in a very great degree, gives it its moral power. This procures for it a hearing, in a thousand cases, where cold abstractions

never could be uttered, and gives it an influence, which the most eloquent essays or orations never could secure. It is so with modern books. Miss Edgeworth's works have, probably, had more real influence on the cause of family education, within the last twenty years, than all others together. It is because they introduce the reader, at once, whether parent or child, to the fireside. Bad government stands out distinctly to view, in all its deformity. We see its measures, we hear its conversation, we witness its melancholy results. On the other hand, we have, painted with equal clearness and truth, a personification of good management and instruction. The mother who follows the history of Frank, cannot but be influenced by it, very strongly and permanently, in the education of her family; while the same principles expressed in a didactic form, would command only cold assent.

The field of truth is wide enough, and there is variety and interest enough in its details; but the difficulty is, they are inaccessible. Truth would be far more interesting than fiction, if it could be, when written, equally minute and free. But it cannot be. There are very few writers who are capable of tracing the lineaments of a moral picture, so as to preserve its expression, and gain for it an influence and an ascendancy over human hearts; and of these few, none are likely to be willing to exhibit, in such a way, themselves or their friends. Every person who has much intercourse with society, is acquainted with tragic stories which have thrown a gloom over the circle in which he moves, and which, if minutely and freely related, with the genius with which imaginary sorrows are often described, would excite the deepest interest, and teach, emphatically, the most solemn lessons. But such stories cannot be told. The circle in which they occur, feel, in mournful silence, the deep interest they excite; but no one has a right to invade the sacredness of private suffering and sorrow, to teach the world any lesson which such an exposure might afford.

Faithful posthumous biography, would be the nearest approach to the kind of writing most calculated to interest and influence mankind. But what biography is faithful? What character was ever thus really brought out to the light? None; and none can be. Besides, the changes and the actions of a whole life, are to be dispatched in a few hundred pages, and we consequently receive little but general

statements, which make scarcely any impression, and from which very little is to be learned but simple matters of historical fact. If, then, precept is to any great extent to be illustrated and enforced by example, the imagination must assist in the work. But under what restrictions?

A slight analysis, will enable us to distinguish three degrees of fiction, or rather three respects, in which the character of a work, for truth or fiction, is to be regarded. They relate to the incidents narrated—the pictures of life and manners which are drawn—and the sentiments which the general current of the book inculcates. A book may be fictitious altogether, in the details of its narrative and dialogue, and yet true to nature in its characters and scenes, and true to the principles of virtue and religion in its sentiments. On the other hand, the fiction of a work may be confined to the two last of these particulars, that is, the facts narrated may be true, but they may be so presented by the writer, as to exhibit false views of the scenes in which they occurred; and its pages may be filled with all that is poisonous and corrupting in sentiment, and bewildering in error. Many a military narrative would fall under this condemnation. The battles described were really fought, and the victories really won, but the disgusting and shocking details are concealed, or invested, by means of the language which exhibits them, with an altogether deceptive character. The interest of united and regulated action, by hundreds of thousands, and the sublimity of danger, predominate altogether in the description, while the reality would present nothing but universal confusion, misery and horror.

The *Pilgrim's Progress* is fictitious in the first and second of the particulars we have enumerated, and true only in the last. It narrates incidents and conversations which never occurred, and the scene which it presents is a picture of human life, which never could have had an original; but its sentiments are true. In the parables of our Saviour, on the other hand, the scene is generally laid in human life as it is, so that they are fictitious only in the actual incidents described.

Now in considering the question, "whether fiction can safely be employed as a vehicle of truth," and if so, how far, and with what restrictions, these several points must be carefully distinguished, for the injurious effects which result from this species of writing, spring, perhaps exclusively,

from the second and third kinds of fiction we have alluded to. Imaginary incidents and conversations, if they present no false views of life, and breathe no corrupt or improper sentiments, can certainly do no injury. Evil results, follow only where false or falsely colored pictures are presented to the eye, alluring the reader away from the world of reality, to the romantic and unearthly regions it creates, and unfitting him for the sober duties and enjoyments of his actual station, by the fascination of scenes into which he never can enter ; or where false opinions and corrupt principles are instilled into the mind, through the example or the sentiments of some vicious but fascinating hero.

We may arrange the fictitious works which are professedly designed to enforce moral and religious truth, and now acting, most extensively, on the public mind, under the following heads.

1. Stories for children, the scenes of which are laid in real life. Miss Edgeworth's, and Mrs. Opie's, and Mrs. Sherwood's works may be taken as specimens. The greatness of the influence exerted by such works on childhood, can be conceived only by those who had free access, in early life, to such stories as "The Barring Out," "Forgive and Forget," and "Black Giles, the Poacher." Miss Edgeworth has been extensively condemned by Christian parents, for totally excluding religion from her pages. She has chosen for her work, the cultivation of the moral virtues alone, and this work, it is admitted that she has most successfully performed. She takes the ground that an author has a right to choose her subject, and if she treats what she thus chooses, in an effectual and proper manner, she ought not to be condemned for not discussing what she never professed to discuss. To this it can only be replied, that there may be cases where two subjects are so indissolubly connected, that silence on the one, is inconsistent with fidelity to the other. Whether this is the case with the cultivation of moral virtue, and the enforcement of religious obligation, is a difficult question to decide. It would seem, however, that any parent who should read "Frank," and allow his children to read it, would not hesitate in regard to its tendencies, whatever his opinions in the abstract may be.

Some of the writings of this class, are designed, expressly, as illustrations of religious truth, though in many such cases the religious advice and instruction on the one hand, and the

incidents of the narrative on the other, are so distinct, they come together so clumsily, that the little reader goes over the pages, and with a literary ingenuity worthy of a better cause, devours the story and omits the advice—deriving about as much spiritual benefit from the work, as a moth would receive by eating out the paste with which a religious book is bound. This result, however, is the fault of the execution, not of the plan. It would be difficult for a child to read the story of “*The Little Merchants*,” without learning, in some degree, the lesson of honesty which it teaches. He certainly cannot avoid understanding the lesson.

2. *Religious Novels.* There is a certain period in human life, when subjects connected with love and marriage are all in all. Into this region, an immense crowd of writers have pressed, sagaciously concluding, that the strength of the appetite on the part of their readers, will make up for any deficiency there may be in the character of the food they can offer. The appetite has not been overrated. These books are read more, perhaps, than all others besides.

Now religious novels enter into this scene, but, as in other cases, by entering into bad company, they find it hard to sustain a good character. Some, as *Coelebs*, are really written for the purpose of throwing the light of religious principle upon these relations, and others are apparently intended to accomplish merely the same purposes, with other novels; religious principle being brought in as a new element, to give additional interest to the work, or to sanctify it, in the opinion of the good.

3. The last class we shall mention, consists of works intended to illustrate and enforce general religious truth for mature minds. *The World without Souls*, Bunyan’s *Allegories*, Hannah More’s *Tracts*, and Law’s *Serious Call*, are of this character.

The writings which come under these heads, cannot be condemned or approved in the mass. They must be judged in detail. Each must rest on its own foundation, and stand or fall, according to its own individual character. Is its tendency to increase or diminish the reader’s interest in his own daily lot? Does it nourish, or does it intoxicate him? That is, is the interest it excites, of such a character, that it simply raises him to renewed efficiency and faithfulness, in the discharge of his own appropriate duties? Or does it awaken such exciting and absorbing emotions as unfit for

these duties while they last, and leave a gloomy depression behind? Does the truth, which is to be illustrated or enforced, shine out clearly in the very narrative itself, so as to be inseparable from it, and is the incident and the narrative really made subservient to the inculcation of moral and religious sentiments? Or are these sentiments only introduced, to give greater effect to the story? In a word, does the reader rise from the perusal of the book, impressed with the lessons it has been pretending to teach, and eager to put them into practice in his own daily duties? Or is the impression which is left, mainly a feverish interest in imaginary persons and scenes? It is by such tests, that these books are to be individually tried.

After all the apparent difference of opinion there is, on the subject of fictitious writing, as expressed in general statements, there is, in fact, but little real disagreement. Every man, however he may speak on this subject in the abstract, does in practice condemn or acquit each individual work, according to its own individual tendencies. If in the general statement of his opinions he condemns this class of writing, he will contrive, when he comes to particulars, to except a great number of fictions which he considers in a different light from the rest. At the head of this list will stand the parables of the Saviour, and next perhaps will come the Pilgrim's Progress. He may say, of these and of similar works, that they are parables, allegories, entirely different in principle from other fictitious writings; but this does not prevent their being fiction. No ingenuity can transform the story of the Good Samaritan, or of the Interpreter's House, into historical records of matters of fact. All that we can say of them is, that the truth shines out so clearly, and predominates so decidedly, that we hardly consider them fiction; which is no more nor less than saying, that the work is skilfully done; the object of making fiction the vehicle of truth, is successfully and safely accomplished.

ARTICLE III.

THE PAST, AND THE PRESENT.

By RICHARD H. DANA.

"Oh! that he were thus pervaded
With the Past! were thus persuaded
Of his proper sphere and powers!"

THAT distinguished divine, John Owen, said long ago, "The world is at present in a mighty hurry, and being in many places cast off from all foundations of steadfastness, it makes the minds of men giddy with its revolutions, and disorderly in the expectations of them."

If this was a truth in the days of Owen, it is equally a truth now; if men in his time tore themselves violently off from old associations, and went wild after change, no less are they ridding themselves of all that is old, and quite as wild are they after alteration, in our day.

There is nothing new under the sun, said Solomon. Men seem resolved upon bringing the time speedily about, when they may look around them, and reversing the declaration of the wise man, be able to say, There is nothing *old* under the sun!

What a spirit is there in that word *old*! Who would live in a world where there was nothing *old*? Experience would not, could not; nor sedateness, nor reflection slow and thoughtful. Fancy might, perhaps; but not imagination, that deeper power of the soul. And could the heart let go all its old attachments, and yet live? And hope, even beautiful hope, though the future may be its nourisher, is the child of the past, and waits by the bed of weariness or sorrow:—

A woman-saint, who bore an angel's face,
Bade me awake, and ease my troubled mind,
With that I waked,—
And saw 'twas Hope.

And how large would be the discourse of reason, looking before, and never after? What would prospect be to us, without retrospect? A strange land without a guide. And

what is the present to us, without a lingering feeling for the past? A state of self-complacency, strangely blended with restlessness, and an impatient desire to be something we are not, no matter what, to gain something we have not, no matter how.

If this be indeed the age of change, it may be well to stop awhile, and ask ourselves, whether all we have cast behind us, is quite so useless as we have presumed? Whether that which we may have retained, is only to be tolerated for a time, and soon to be thrown by as worthless? Whether the present, in comparison with the old and despised past, is every thing, and compared with the vague but exciting future, nothing?

It is not, however, my present purpose, to go into the question of the relative merits of past and present times; but to speak, first, of the influence which a respect for the past has upon the mind; and, then, of the influence which an exclusive attention to the present has upon it.

I must not be understood as confining myself to the remote, when I speak of the past; but as coming down and including both that which has more lately gone by us and taken its place in the memory, and sometimes even that which may still remain with us, but bearing the marks of age and the aspect of the past. This subject lies broad and deep in human nature; but all I can now do, is to set down a few of those thoughts which such a subject must call up in every reflecting mind, and to give utterance to only a part of those feelings which grow from it, and which are dear to me, because of my inward conviction of their truth.

The question naturally arises, in the outset, Is change, in *itself* considered, a good, or an evil?

Existence may be so unvaried, as to bring a sluggishness into the feelings, and a sleepiness over the intellect; uniformity may settle down into dullness, and content be the mere absence of sensibility. There may also be a pertinacious adherence to what is old, growing out of a morose pride in it, rather than out of a kindly love of it; a sulky rejection of the new, merely because it is new, and not from a heart-sense that "the old is better:"—there may be a more surly dislike of the one, than of considerate esteem, or mellowed affection for the other. Age sometimes bears youth a grudge, because not possessing that of which youth is full—buoyancy of spirits, hopefulness, and health.

Nevertheless, after all that may be said about old-fashioned notions, obstinate prejudices, a brutish indifference to improvement, or a provoking unbelief in it, there is no less of clear-headedness, and quite as much of true-heartedness in this clinging to things as they were, as will be found at work in our eagerness after so-called improvements, in other words, change.

Through a long acquaintance with any thing, no matter how insignificant in itself, it becomes imperceptibly inwrought with our accustomed associations of feelings and thoughts, and, thus, partakes of their common life, and by sharing in it, adds to it. How much is there in the term, '*wonted*' to a thing! We cannot utter it without being conscious of a gentle stirring among the affections. It is something that took life early in our hearts, and grew up, unobserved, it may be, branching in among our gentler feelings and quieter meditations, till the whole shoots up into a beautiful tree-top; and when the air of some outward circumstance comes upon it, how easily it moves back and forth, altogether? and what a melody there is in its low murmur? Look at it! Listen to it; for I know you are not so lost in the present, as to be no longer able to see it, to hear it, ay, to feel it.

Having thus grown up in and with us, it is become a part of ourselves, or rather, may it not be said? is become very self; not the whole self, but so in and of self as to take away the thought of parts or portions, and thus has acted in the way of increment, without breaking up the integrity of the man. Nay, the unity of the character is the more perfect for it, for where unity does exist, its perfectness will be according to its intensity, and its intensity will be according to that which goes to make up its one simple element of living consciousness:—the more life, the more perfect oneness.

So it is, that the past, resolved within us into the principle of self, and thence, taking form early in us, becomes a constituent of our inward growth; and our enlargement has an all-pervading unity, and our variety is harmony. There is consistency in the man; and there has so long been a blending of thoughts and feelings, that they are, as it were, elemented of one, and the result is a *whole* man.

Hence comes strong *individuality*; for the growth being mainly from within, it partakes of the character of that from which it springs, and all the nourishment it absorbs from without, is transformed into this individuality, and then trans-

fused through it, to invigorate and expand it, but not to change it. The branches of this spiritual tree may grow broader and stronger, but will keep their old shapes; its leaves may be fresher, but you will not be shocked by an unnatural putting forth of various sorts upon the same boughs. With variety there will be a singleness of kind; for they are of one family, the children of their common parent trunk—not adopted ones; and thus all will be beautiful congruity.

As this spirit of the past gives congruity and oneness to the character, all that share in this oneness must, as I have said, in partaking of it, add so much to its life, and not lie like detached masses upon the mind to be moved by it, but, on the contrary, be converted into the living energy of the mind itself, and so, be an increase of that mind's moving power.

The past gives intensity to the living principle in still another way. One, who is not dead to old associations, never has his thoughts go back to the past, without a softening emotion of the soul. There is something in the past (I will not stop here to inquire what it is) which moves our better affections and makes us thoughtful, in a manner that neither the present nor the future ever does. Nor are these thoughts and affections confined to that which once had life. The commonest material object to which we had once been used, has this same moving power over us. Even Pope, whose nature seems to have had less of this character than almost any other poet of high rank, said, with great simplicity of sadness, That he did not care to see an old post dug up. Now, just in proportion to our interest in the past and what is old, will be this life of the mind. And it has this characteristic; the intellect is vivified and kept alive by the suffused, mild warmth of the affections, and is all over tinted by them. Here, the principle of love is the spring of the mind's action. But we cannot have our affections drawn out towards a material object, in its mere material character. To have our affections excited towards it, to have our thoughts gather about it, we must impart to it affection and thought, and thus bring it into sympathy with ourselves: We must quicken its insensibility, and infuse into it consciousness and life.

Even where a material object is not endeared to us from a long acquaintance with it; for instance, where we take it up for the first time, and find it to be some little relique of one whom we loved, and a thousand emotions towards the departed are immediately awakened in us; even here, with all

this power of association and remembrance upon us, which one would think enough to draw us off from the thing itself that put them in motion, even here, that trifle which has called up this train of recollections, is not a mere thing to us ; but becomes instinct with life from our feelings, and the soul converses with it, as with a being conscious of what had once passed between us and the departed object of our regard. Here, again, we see the soul, as if surcharged with life, giving out life to the commonest material objects around it. A cross-beam in an old ceiling, a decayed post, an old walking-stick, are endowed by us with feeling, and sentiment, and power of converse, and every thing around us becomes life, life : we move amid nothing but living things. As in Ezekiel's vision, "When the living creatures went, the wheels went with them ; and when the living creatures were lifted up from the earth, the wheels were lifted up—for the spirit of the living creatures was in the wheel."

If it be the nature of this spirit of the past, moving within us, to give out life to material things, we must remember, that the very act whereby the mind imparts life and consciousness, is an increase of the intensity of that mind's own life—that the emanations from this spiritual sun do but raise in it a light still brighter, and a more cheering warmth ; and that it is also the blessed constitution of our spiritual natures, that to whatsoever we give, from the same we shall receive seven fold, and that the poorest thing on earth towards which our hearts go out, shall make us rich returns.

That this *spiritualizing* power belongs in a peculiar manner to "the retrospective virtues," as Wordsworth calls them, no one doubts, who has read his own heart, and along with it, the hearts of others. And we may, with Godwin, say of the man who is so endowed, "The world is a thousand times more populous, than to the man to whom every thing that is not flesh and blood, is nothing."

Beside the intensity thus given to the life of the mind, beside this power by which, when it looks out upon the world, inert, material things, start up into consciousness and life, endowed with associations and affections like the mind's self ; this state of affectionate thoughtfulness multiplies the mind's inward enjoyments from itself, and there is born a countless progeny, beautiful and like the first parent emotion of the soul. For, as Butler profoundly remarks, "Human nature is so constituted, that every good affection implies a

love of itself; i. e. becomes an object of a new affection in the same person." Thus the birth of emotion upon emotion is begun in the soul, of which, though it has a beginning, no one can so much as imagine to himself an end: a creation is commenced which shall go on through eternity.

Not only has the past this life-giving power, by which, through the according action of heart and mind, the being grows up and expands with a just congruity throughout; it also imparts *stability* to the character; for the past is fixed—to that is neither change, nor the shadow of turning. We may look back along the shores of that sea, and behold every cliff standing in its original, dark strength; we may hear the solemn moving of its waves, but no plunge of a heavy promontory, tumbling from its base, startles us: what hath been in the soul, cannot cease to be. Every secret thought of all the races of men who have been, all forms of the creative mind, put forth in act, still live. Every emotion of the heart that beat away back into time, may sleep, but is not dead: it shall wake again. The hands that moulded the images first embodied in the mind, may be dust now; the material forms of art may have fallen back into shapeless earth again; castle and fane, pyramid and column, may have come down; but the forms in the *mind*, of which these were but the outward show, still stand there perfect. True, the veil of that temple may hang before them for a while; but when the angel, that standeth upon the sea and upon the earth, shall utter the voice, Time shall be no longer—that veil shall be rent from the top to the bottom. O, it seems to me that I can look in even now, and behold these spirits of the past, in all their aspects of thoughts of mystery, subduing love, passionate endeavor and lofty aim, and forms beautiful as the angels, and noble as gods. How populous is the past! Yes, not a passion, not a thought, not an image of the minds that have been, has perished: the spiritual cannot die. What mean we by that we call death? It is but the seal of eternity.

If the past, in its spiritual constitution, has this character of durability; if it comes before us having put on the form of eternity, its influence upon us must be, to impart the permanent to our own characters. For between us and whatsoever we love, a secret, confluent process of assimilation is going on, till the two become, as it were, homogeneous. That which we much dwell upon, through a mys-

tical intercommunion, we, in time, resemble : the aspect of our soul becomes like that spiritual countenance on which the mind's eye most rests itself. When Moses descended from Sinai, "and when Aaron and all the children of Israel saw Moses, behold the skin of his face shone; and they were afraid to come nigh him." Moses had come from standing before the brightness of the Most High God!

Another effect of the past upon us, and a much needed and elevating one, is to beget in us the spirit of *reverence*. As it is unnatural for the mind to think of what has once lived, as now utterly extinct; as even material shapes, the representatives of the mind's forms, still live in their spiritual shapes, in the mysterious world of forms, the past comes shadowing over us with the calm awe of eternity in it, and man beholds and reveres. Eternity is present with him, not as an intellectual abstraction, but in the images of whatever has once been : it spreads out visibly before the mind's eye; and as in the clouds of evening twilight, with the bodily eye we see figured,

A tower'd citadel, a pendant rock,
A forked mountain, or blue promontory
With trees upon't, that nod unto the world,—

in a higher and truer sense, rises upon the mind's eye, the vast, the crowded, the eternally living world of the past. The spirit is filled with it. Eternity has now a meaning, a feeling in it, and the soul awakened by its all surrounding presence, stands awed at its own conscious immortality :—
With what solemn grandeur comes up before it the spirit of the past!

It is not in connection with the eternal, alone, that the past awakens reverence in us. So long as we suffer our minds to have their natural play, that which existed long before we came into being will call out something of filial respect; the past will be revered as our great ancestor. Nor is this an unmeaning emotion. For whatever has been, touches on whatever is : the present would not be as it is, had the past been different from what it was. As the peculiar gestures of the father are acted over again in the child, and as on the lip of the little one, is still playing the mother's own smile, though she herself be gone; so the past, by wonderful communication, infuses something of its own character into whatever follows it. He who has no reverence for the past, is an unnatural son, mocking at age, and foreswearing his own

father. And should this reverential feeling die out, and the children of this or the coming time, make light of it, we may depend upon it, in its stead, passions will break into their social state, which shall rend them like the "two she bears out of the wood."

Again, *power* raises more or less of admiration in the mind. When we look at it as an object of the mind's contemplation merely, and not as operating immediately upon ourselves, it makes itself felt. And this it does, however remote in time or place, and however used, whether for a good or a bad end. For use changes not its nature, it is still power; and we acknowledge it from its infinite perfectness in the Almighty, down to its most tortuous acts in the meanest of his creatures.

Aside from moral and intellectual power, in its lowest form, that of brute strength, power calls out a kind of admiration, I had almost said respect. We may have seen in the countenance of a palid book-man, a sort of scornful pity at the exhibition of muscular power in a hale day-laborer. But had we looked into the man's heart, we should have seen how it gave his face the lie. It was an uncomfortable sense of another's superiority, (no matter in what,) driving him home to his misgiving self-complacency, his only hiding place at such times.

If power awakens a sense of admiration, every circumstance that puts it not only out of our check and direct control, but beyond our direct or indirect means of influence, also, increases our sense of the greatness of that power, and our consciousness of our own inferiority to it; and the more we dwell upon it, the more these impressions act and react upon each other; the more our admiration of it rises, larger pomp attends upon it, and we bend in reverence before it.

What a grandeur, then, is thrown round the powers of the past! How they expand on our vision, till their height becomes terrible! Look, for they still live,—awful, mysterious powers! But we can only look and adore, not reach them,—even uncared for of them! Amid their vast thoughts, amid their great stir of passions, amid the proud structures they raised on earth, and which are now sublimated into ethereal domes and temples, amid all these, what one thought, there, is of us? what one standing-place there for our feet? what cathedral arch, or clustering column there, can we lay an altering hand upon? Time cannot crumble

them now. A hand like that which came out upon the wall, has written on them, Changeless as Eternity !—The past has touched them.

To think of a power so at ease in its own strength and ever-during nature, as to take no concern for our opposition or favor, or even to heed that we exist, has something in it most humbling to our proud natures. But such to us is the past. Let any one who has stood under a heavy-based rock, and strained hard against it, to give himself some sense of the immovable, call to mind his sensations at the time. Did he not feel, at his poor effort, how feeble than a very child he was ?—so feeble that strength and weakness could not express the difference between him and that he pressed against ? And was he not conscious of a wonderful diminishing of his importance, at the time ? And, so, in the higher relation—that between us and our fellow-man, we have felt, not angered alone, but mortified too, at an unreturned regard. Did not our anger spring from our mortification ?

To be conscious, then, that we stand so related to any thing, as to be without influence or notice, lowers pride, and leads to a moderate estimate of self. In the present, however, who is so insignificant as to be self-persuaded that he is altogether without influence, or that there is no way in which some man may not be the better or the worse, the merrier or the sadder, for him ? And who has never been in a mood to say to the future, "This shall be so and so ?" But who shall say to the past, "I will it thus ?" Try it. Are we not dumb ? Call to it. Sounds any voice from the present, through its deep recesses ? Do its barred gates ring to our blows ? Let us be still, then, and be humble ; and be content to reverence the glorious and the good, in which we cannot share.

Cannot share ! O, be humble, and we shall share. Revere, and we shall enter in. Humility is the golden branch which shall open to us, as at a touch, its heavy doors ; and we shall go in, and talk with the spirits of old as with familiar friends, and come back into the present, more thoughtful men, and look forward, wiser discerners into future time.

We shall stand in a true relation to the present and the future, by standing in a right relation to the past. For he who has been back into the past, comes down again into the present midst, and is prepared to travel on into the future, laden with the experiences of ages gone, and made wise by the observa-

tion of principles in their beginnings, their workings, and their remote results. He is able to bring into contact early causes and their distant effects, and tracing the former through their intricate windings down to the latter, to learn how it was that purposes so often produced their contraries—hope despair, and despair hope. He has learned this truth for the consolation and strengthening of his soul, that, sooner or later, evil recoils upon itself, and that if indirectness and wrong be not visited upon the father, it will be upon the children ; and through his wide view, he is enabled to see how

— from good still good proceeds ;
Direct or by occasion.—

—A truth, stale indeed to the apprehension, but realized and let into the life of only a few hearts. He has found out just how short-lived and little worth are expedients and contrivings, and that, in the main, even temporary and particular ends are best reached through permanent and general principles : he has, in fine, been let into the true meaning of that “great word,” as it has been well termed—“Simplicity.”

Having seen, also, that man is a creature of excess, blindly indifferent where worthy occasions open upon him, and straining with exhausting effort against that which, if let alone, would go harmlessly by of itself, a spirit of waiting composure is begotten in him, and over his actions is spread the great calm of thought.

An hour's reflection is worth a life's experience. To have studied and meditated upon the past, is better for a man than if he had been born of Adam and had only *lived* along his centuries of years down to this day. For then, he would have been always in the present, agitated by its excitements, ever changing with its shiftings, and so crowded before and behind, as neither to look back on what he had left, nor forward into that towards which he was going.—What a motley, inexperienced, short-sighted, *short-lived* creature would be your present man of six thousand years !

Contemplation has also taught him the spiritual uses of material things, and how, from the outward acts of mere outward men, to draw vigor for inward action, and nourishment for the inward life. His mind is become an universal solvent, letting out the residuum of things, and taking up their essences into his own clear spirit. And see, again, how he has put the present all away from around him ; and there he

stands alone. No, not alone ; for by him stands the great spirit of the past, as stood the angel of God by Adam. And he is lifting up before him, in vision, time to come. O, that we would but stop and hear this seer tell unto us what he hath seen !

There are many other aspects in which the past might be put. If, however, the influences of which I have spoken be admitted as true, they are enough. If they are disputed, nothing which I could add would be likely to gain for me an assent.

It may be that I have not made myself entirely understood by some, though what I have said seems to lie clearly enough before my own mind. For I deny the frequent assertion, that whatever one sees distinctly, he may, of course, make distinct to another. There are apt handlers of particulars, who observe all their minute differences, their numbers, their forms, and store these up in the memory, who never once think of considering them in their comprehensive whole. While generalizing minds, which catch just enough of particulars to answer their main purpose, and then forget them, may have powers so unlike, though equal, and associations of thoughts and moods of mind so differing, and may look at things from such opposite points, that one may not see at all, or see but dimly, what lies before the other in the light of day. The human mind can hardly conceive an unassociated truth. To communicate to another, therefore, a perception of a truth, in its fulness and clearness, there must be sympathizing movements between two minds, which, at a touch from the one, shall put in motion in the other sets of associations, which shall answer, like for like, in both minds. There are not only different orders of minds ; but each mind also, hath its several sphere.

Let us now turn to the influences of a too exclusive attention to the present, upon the mind.

One influence is to impart a *materializing* character to man. Present time constitutes, in a peculiar degree, a state of sense. He who is interested singly in the present, lives mainly in a material world. He perceives only things, and he cares for only things. Even man is little more to him, than a complex frame of head and trunk, legs and arms ; endowed with animal life, and sets of thoughts and affections, to fit him to keep in motion as a part of that great piece of machinery, the social state ; and when he wears out, that is, dies, to be laid by in that vast lumber room, where all

old machinery is stowed away—called the grave. This is an extreme view of the matter, I acknowledge. But in proportion to an undue concern in the present, will be the tendency to this state. There is so constant a pressing upon the senses by the surrounding present, that the remote, which requires effort from within, to be an object of the mind, becomes quite ineffectual; the intuitive dies of mere neglect, and the outward and visible are all that are real to the mind, because they are all about which it is occupied, or disposed to be intent.

This materializing operation has a narrowing and deadening influence over the soul. Living in the present alone, the imagination is bounded by the visible and actual, its combinations are lessened in number, and its creative power, held in check, can no longer go out into the invisible—no longer expand and exalt itself by the loftier and purer excellencies of the ideal, or call into being creations, around which the affections may gather, and be made indeed alive with conceptions and emotions, speaking of a higher original, and prophesying a return up thither, through infinite love. Thus it is that the soul is kept unconscious of its finer powers, and loses even its longing after something better and nobler than any thing that is. Instead of being limited by the ideally possible alone, it is tethered down to the actual, the ordinary, and the poor, and learns to be satisfied with the secondary, instead of having prime objects before it, and its prime faculties made strong in the earnest reach after them.—The present! The soul has no empyrean there!

As a necessary consequence from this, true sentiment goes out of fashion, and the romantic is held up to ridicule; for these cannot live long, if the air of the ideal world breathe not on them, and sweeten the atmosphere of our daily life.

And what, asks the self-complacency of worldly wisdom, what do we lose, in losing these, so long as we retain the real and the useful? The real and the useful! Let me tell him who asks this, that these longings after something not attained to here, take hold upon higher realities and uses than ever moved his soul, and speak a brighter truth than ever shone in upon his mind; and that to be without them, is to be ignorant of the past, lost to the better uses of the present, and blind to the times to come.

However these qualities may have been perverted, along with all else that belongs to man, even now they make the

"unbought grace of life." And if they never can be found in their perfectness here, the soul that feels its want, and goes out in painful travel after them, is wandering up and down for that which flowered beautifully once, and though it drooped, did not wholly die, when the curse fell upon the earth and upon man. He who has these longings abiding in him, seems as if he had not lost "all his original brightness," as if gleams of it still played about him, and he would fain get back again into the day. He may not take the right path to it, and may go on, craving and unsatisfied; but even then he shows the deeper workings of the soul. And I would rather struggle in vain, than live on effortless; I would rather pine my loss, than not know what I had lost.

Connected with the foregoing, is a tendency of the present to weaken our power of *generalizing*. For it holds true, that in the proportion we contract the circle round the objects of the mind's observation, we diminish the mind's power of generalizing, even upon what falls within that circle. By not habituating the mind to go at large, and run up towards the origin of things, and thence down through time, following out causes and effects, it loses its power of far-reaching; the effort soon becomes painful to it, and it relaxes, and falls back into the present and obvious; the atmosphere of abstraction is too rare for it.

And again, the present has a paralyzing effect upon the *imagination*, and a faculty necessary to pure reasoning is become unfit for its use. We all know that higher reasoning can no more exist without the forerunning of the imagination, than poetry can live without it. Thus reason is deprived of its head serving-man, and with whom shall it work?

What some are pleased to call reason, may go forward and backward, guessing at this and fancying that, and blundering on from one error to another; not to lose its self-confidence, perhaps, for there are those who from mistakes gather only assurance; arguing, it may be, that the more mistakes they have made, the fewer there are left for them to make. Not considering that use in any thing renders one the apter at it, that error is endless, and that he has a long way to travel who thinks to come out clear of it by this road. We here see how the faculty for generalizing is weakened by the influence of the present, and in what way the mind loses its clear and wide vision, and how its action, in its higher processes, comes to a stand.

Even take a philosopher, in the large sense of that word—one who has learned this great truth, “that the end of philosophy is the intuition of unity;” and stand him up in the present; then draw the small circle of that present around him, and bid him philosophize upon that, and that only, which falls within the circle. He looks and sees a multitude of things, but where the principle of unity? A crowd of things are around him, but where their origin? A huddling of all manner of things together, but where their relation to each other? A close pressure, but where the connection? Can he call up within this circle any first principle, to which to trace unity and relation? No! for the root of the present runs off into the past, and it is here cut off by his circle. As there is no uncaused present, and as “effect comes by cause,” as Polonius says, in the play, so does effect exist in agreement with the character of its cause, and the purposes, and foreseen relations wrapt up in it from the beginning; and all that now exists, is but the branching out of it; and all that shall be, will be but the further unfolding of this seminal principle; and series of effects be nothing more than one continuous causation—the first moving power, moving still through all the forms, varieties, apparent differences, influences, and relations.

We must not think, then, to understand the true nature of any thing, scrutinize it as we may, so long as we examine into it as something belonging only to the present. This would be cutting it off from its original, from that whence came its character and life; leaving it no longer a portion of the great whole, but changing it into a detached lifeless mass, unrelated to the past, and in its more significant sense, unrelated to the present also. For, in the higher meaning of the term, things can hardly be said to be related to each other, when looked at only in the present, and standing, as it were, upon a plain, the only communication between them being across in horizontal lines. Relationship must be followed up to its source, and thence back, in order to find whence the life-blood flows, and where and through what it runs. In common parlance, we talk of brothers and sisters as related. But how? Immediately, one to the other? No, but mediately, through the parent stock. So we speak of the family of mankind, and of men, as brethren. But we do not think of them as a multitude of individuals, starting up by simultaneous and independent impulses into life, but as the children of one great father, Adam.

Here let me just notice the mystery of this principle of unity, as it appears in the sacred history of the creation of man. God did not make simultaneously a pair—man and woman ; but first the man, and thence the woman : Behold the One ! And if I might without irreverence, call the created, in a lower sense, by that name which, in its first sacred sense, belongs to the Increate alone, I would say, Behold Our First Cause. There he stood, on this broad world, the only man. But what a man ! The world is populous enough now ; but since he fell and “brought death into the world, and all our wo,” not a human being that has lived, but had his life in that man. And not a desire, not a thought, not an act of all who now are, or have followed him through the gates of death, but has been the unfolding of what was in Adam, and had its principle in him. The history of the thousands of years which are passed, and of the countless thousands of men who have died, is only the history of the First Man. Wonderful is the mystery of unity ! One, yet in and through all ; many, yet one. But what shall we say of myriads of unrelated existences ? Are these a mystery ? No ; for it is the oneness of the all-pervading, unseen power in the mysterious, which awes us so—felt, though not understood. But unrelated existences ! It is all folly and confusion !

If the character and influence of the present be such, that even the philosophizing mind, when confined to it, can no longer work by first principles ; what shall we say of one so shut up, who has passed all his days in and for the present, and made it his be-all, and his end-all ? The effect in kind has been partially stated, the degree of it, no man can reckon.

The man who habituates himself to the particular and the limited, loses that master-power whose range is the limitless, which always sees in particulars the universal, and in the universal, the one. As the more obvious view of present things is in their parts, and not in their unity, such an one’s mind becomes fragmentary : it has no whole ; and wanting this, lacks that extended and well ordered apprehension of things, which gives to each, truly and at once, its place, its due power, its relations, and its present and future uses and ends. Such a man fancies that which is apparently large, to be greater than it really is, and what is apparently small, he lessens ; and thus is disappointed where he trusted, and is overwhelmed by that which he had despised. Knowing nothing of the workings of first principles, he of course fore-

sees not their sure though slow results ; soon becomes perplexed and bustling, and the more bustling for being perplexed ; and having no single and generally operative truth to look to, runs into expedients, and is borne along in the series of ever-shifting events. In the rush of present things, stability of character is swept away, and the man gets overheated by the friction of close grinding circumstances, and giddy in their whirl. Shut out from the calm past, by the thronging of the exciting and urgent present, and standing too near to objects to take in their outline, they grow gigantic to him ; then the spirit of exaggeration possesses him, disproportion follows, and the end is monstrous deformity. And this is the natural, nay, necessary termination ; for, as old Bates well remarks, "To proportion, excesses as well as defects are opposite." And hence it is, that we are all of us so besotted with the spirit of the age ; and that men and women are perpetually set astare with some nine days' wonder. It all comes of the short-sighted, unstable, exaggerating present.

Are there not moral evils involved in these influences ? Is not he who sees truth partially and limitedly, less likely to reverence it singly, than if he knew something of its silent, but deep and wide-working power ? Will he not be more likely to resort to contrivance, to gain an immediate end, than to wait quietly upon some great principle, of which he can but poorly discern the tendency, the certainty, and the strength ?

Besides, there is a certain impatience attendant upon the present ; and as error is rapid, and truth slow, and nature, though working wider than art, moving so evenly and all together, as apparently to move scarcely at all, the creature of the mere present will consort with his like, and be in sympathy with error and art, rather than with nature and truth.

Association with the present, making it difficult for the mind to extricate itself from the near and the visible, and withdraw apart for meditation and abstraction, the consequence is, a want of true self-acquaintance, and from this again, an over-estimate of the good in us, and an under-estimate of the ill. More familiar with the outward world, than with that more important world within, our rule of judging is not a simple, permanent principle of perfectness and truth—which is not hard of apprehension to the inward-turned mind—but it is the outward, the changeable,

the mixed—that which chances to go current for the time, under the blessedly vague and comprehensive appellation—the respectable. The way being thus made easy, each man comes to judge himself, with the subtle purpose of justifying himself; and to this end, will, when hard pressed, even turn to justifying his neighbor, and so shelter himself under his charity for another. With finite to regulate the finite, with fallible the fallible, he soon becomes content with the secondary, seizes upon some convenient particular, and losing the apprehension of the one, great, motive power to all good, fails of that fulness of moral tone, that nobleness of inward impulse, which are his, who sees truth in its vastness, and feels it in its steady, and harmonious, and eternal goings-on.

Meditative abstraction is not only necessary to a right self-judging, but to that well disciplined composure which shall preserve self-thoughtfulness amidst the changing activity and exciting influences which every man must go out to meet, when he goes into the world. It is true, that it will not always help him to meet foreseen particulars; but what is better, it will help him to go with a prepared spirit. But what preparation has he, to whom abstraction is pain, and not a delight, because not habitual? And how predisposed does he go, to take the shape and hue of the surrounding present, who thinks too little of the past to draw from it experience, and whose extravagant notions of the present, impart new power, to re-act upon himself, to that which has already too much, from being visible and near?

A particular bent of mind, not only strengthens, upon the principle that inward power increases with action, and also from a sympathetic association with that of the outward, which resembles it in tendency and kind; but as it strengthens, so grows its distaste to that which is the contrary of itself. And the man in whom the present once becomes predominant, retires more and more reluctantly and infrequently into the past and the reflective, into the unseen but conscious state of being within. Principles lose possession of his mind, and things take their places. And though not seeing far or justly, he had rather see much and many, than think much and deeply. The action of his mind is outward, outward; and observation justles aside reflection. He may attain to a certain sagacity which will give him a ready mastery over present things, as to present uses, but will not be aware the

while, that there is a secretly pervading power in what he is managing, which makes him servant to that he rules over.

Knowledge, or the immediate and obvious uses of knowledge, rather than its final purposes, being his aim, acquiring takes the character of an indiscriminating passion, or more properly, appetite, and so the mind be well filled, he thinks not to ask himself, why all this jumble of things here? The near or remote, the like or the unlike, are all the same to him; and if not adapted to his nature, he has only to adapt his nature to them. And this, his process of working does for him speedily. For the objects of his mind lying in accidental juxtaposition, and not being united by any permanent relationship in the nature of things, the weak principle of unity within, is soon broken up, and he sees only parts, and thinks only of parts. There is truth, in more senses than one, in the term applied to a clever man—a man of parts! for we scarcely think of him as an individual whole—a unit. Indeed, the term, a man of knowledge, does not describe him; for the singular, knowledge, gives the impression of oneness. So, seeing that we now have the plural, literatures, why not have another plural, and call him a man of knowledges?

This certainly is the tendency of the present upon the character, so that he who lives mainly in it, has but little acquaintance with the intuitive, the principal of spiritual life not having been awakened in him. In that life are included inward growth and action; but his action is outward, and his increase not that of a single internal expansive principle, but that of accretion; and he is little better than an aggregation of unchanged, foreign bodies, adhering to him and to one another not so much by any elective affinities, as by some external propulsion.

I know not how better to illustrate the two orders of minds, than by a piece of variegated marble, in which the delicately tinted branchings seem but the veins and arteries of one original body, the issues of its own life; and next, by an uncouth, dead mass of pudding-stone. Here it is! bulky enough, to be sure. But where its unity? A mere heap of stones, tumbled together by some rolling flood of fire or water, and left to cool down, or thicken, into this shapeless loose mass, from which one may take out piece after piece, without marring their beds. But can you unveen the marble?

The present, by diminishing the inward life and action,

and of course, the sources of individual internal enjoyment, soon makes seclusion inert and wearisome, and drives men out, to congregate for the sake of sensation and action. This brings about not a social, but a gregarious state. For the life of the social principle springs not from inward vacuity, but from inward love—a living and a life-imparting quality of the soul. So that the more gregarious a man becomes, the less a social creature is he. He mixes not with men to make friendly interchange of rich things, or to bestow of the affluence of his own soul, but because of the poverty at home. He leaves his door a beggar of his daily bread, and hears said unto him, “Be ye warmed, and be ye clothed,” and returns emptier, and nakeder, and colder, than he went: He goes, not to give but to get; and the root and the off-spring of this is selfishness.

Going forth without a strong individuality of character, the growth of retired meditation and few and close attachments and habits that have worked into the constitution of the mind, men assimilate carelessly and unconsciously, with the circumstances, views and notions which happen to be in fashion at the time. A conventional uniformity gathers over the multitude; manners take the place of character; and how to bear one’s self, and how to express one’s self, and not how to think and feel, become the object of life:—conventional gratulations, conventional regrets, conventional indifference, conventional extasies, conventional smiles, and——conventional tears? O, no; that would put one out of all conventions!

It is, thus, easy to see, that, to be a social creature, in the true sense of the term, a man must be the creature of seclusion for the larger portion of his time; so that what makes him to differ from other men, and constitutes his individuality, may be allowed to expand and strengthen from its own living energy. Else, that variety which breathes spirit into intercourse, must be tamed down into an insipid sameness, and that inanity of which men complain, and wonder why it is, must be the necessity and not the accident of such a state. To think of passing day after day in the world, and being doomed, in every face we look upon, to behold our own likeness; in every act of recognition, to see repeated our own smile and our own bow; and from every mouth to hear echoed back our own remarks and our own turn of words!—Would not the hermit’s cell be more patiently borne with than this?

True it is, that nature is stronger than art, and being essentially various, art will never be able to bring society quite up to its notion of perfect similitude; yet the artificial is a process of assimilation, and as the social state departs from nature, it will always be approximating a sameness. Besides, where the resemblance in character does not exist in reality, it does in appearance, and real difference is hid under a seeming likeness; so that to the tendency toward the former evil, is added that of deception, and means and ends are both alike cursed.

True society, that which awakens life within us, and warms the heart, and stirs the intellect, that which is perpetually setting before us something to give healthful diversity to our thoughts, and something fresh to carry home with us for reflection, is made up of distinctly marked individuals, with just enough in common to understand one another, but with all else each man's own, and such as he, and he alone, would have thought of at all, or, at most, would have thought of or said in that particular way.

To draw good or pleasure from a man, he must have that in him which, in form or matter, we had not been conscious of in ourselves, yet not so the contrary of what is in us, but that it shall touch some chord in our own souls, and call out sounds which had slept silent there, from the time the hand of God first strung the instrument. To adopt Coleridge's distinction between the words, while *contraries* repel, *opposites* combine. To be a social creature, then, man must be a solitary creature too; to fit men for each other, each must be much alone.

These evil effects seem to grow, not only naturally but unavoidably, from absorption in the present, and a consequent hankering for herding together in multitudes. And what a blight it is upon the heart. And with all its excitements, how joyless life is made by it. For, pray, who is the better off? He who has his thousand friends, or he who chances not to have one? Why, in very deed, the latter; for he has no part to play; and it may be that he has a heart yet for a friend. But the other!—his heart! Why, he has quite forgot what has become of that; some one, or all, of his thousand friends must have it—somewhere.

Truly, one would think that the end of coming together, was to give no offence, and to produce an impression, as it is termed. And what are called the courtesies of life, require

such looks of interest and concern, such protestations of sympathetic sorrow or delight, that should a tythe of them ever reach so far as the heart, it could not but burst with its emotions. The observing man, who mixes only occasionally with the world, sees, at a glance, this farce, or rather, this tragi-comedy of life, in which they who have parts, have nigh forgot they were acting, so long have they played in it, to and upon one another. But the effect is a sad one upon just penetration, free-heartedness, and a discriminating moral sense; and the looker-on goes home, with a melancholy shake of the head, repeating to himself the words of good bishop Hall, "I would fear that speaking well, without feeling, were the next way to procure habituall hypocrisie!"

If we follow out the influences of the present, it is plain enough how they should turn us to *physical* pursuits, and thus strengthen the power of the outward over us, rather than lead us to those operations which relate more inwardly to men; for there is something tangible about the former, and easy of apprehension to him who lives in the sensible, more than in the abstract. And if it be true, that the present produces a love and a feeling of power, and out of these, self-satisfaction; physical pursuits, more than the abstract and unseen, gratify and strengthen these feelings, for they put the results of our efforts visibly before our eyes. Chemical and mechanical principles, carried into act by us, give out new forms and combinations, and lo! there are standing before us the works of our own hands; and here arises the feeling that the moving power is in ourselves, and that we work upon the mere servants of our will, the unresisting subjects of our control.

In the way in which the man of the mere present, views the outward, there is no corrective to his pride, in these employments; for he is not the man to search out their relation to the infinite, and they will not remind him of it. But the study of the moral and intellectual nature, touches on every side upon the infinite and unsearchable; and, according to the expanse of the mind engaged in this pursuit, will be its consciousness of an infinite and an unknown; for the larger the circle of the mind's thoughts, the more is there to come in contact with that which lies around it. The tendency of the physical, is to make us feel our power; of the other, to teach us our weakness. And so it turns out in this age; and this is the age of mechanical inventions, and chemical dis-

coveries ; and steam power has more worshippers than moral power.

Absorption in the present, leading to an over-estimate of it, naturally runs again into an over-estimate of self. The sense of nearness is a cause of this ; for nearness produces a feeling of rights in common, not only in ordinary interests and privileges, but even in distinguishing qualities and endowments sometimes. Being next door neighbor to a great man, imparts self-importance ; and to laud or to defend him, why, that is standing to him in the relation of protector and patron, at once.

In this same present, which influences all, each one, as was sometime ago remarked, however seemingly insignificant, has some influence in return, and a part, that, in one way or another, acts upon what is going on. And therefore it is, that from palace to hovel, from the father to the prating young-one, we hear so much, even to very weariness, of the spirit of the age, the light of the age, the refinement of the age, and, last of all, of that march, to keep step to which, every man, woman and child is practising such contortions—the march of the mind.

Yes, in the present, man feels his self-consequence ; for he has an influence in it ; and it is in his nature, that he should feel this self-consequence growing in him, in the proportion that he magnifies that upon which he acts. The self-gratulatory manner in which men talk of this age in which we live, verifies this remark, and another, also, that we are under some powerful illusion as to the advances of our times. For great truths, while they ennoble man, make him thoughtful, sober-minded, not thinking of himself more highly than he ought to think. And well they may ; for complete truths, whatsoever they concern, reach into eternity, and open immortality upon the soul. And shall not the spirit stand in awe, with eternity within it, and eternity round about it ?

The thoughtful looker-on believes that all will finally work together for good. But he knows, too, that this spirit of vanity and self-satisfaction must first meet with some fearful rebuke ; and that the spirit of pride which engenders high things, is unwittingly engendering that which shall by and by dash them. If there be any one thing in particular, which characterizes this age, it is over-weening self-complacency. And this comes of living so altogether in and for the present ; and it is this self-complacency, again, which keeps us so

much in the present. For we may rely upon it, the present is both father and child to self-complacency.

How fatal is all this to the spirit of reverence! And what is created and finite man without it? But how shall he who is thronged by the changing, suffocating, every-day present, enlarge himself to this spirit, that speaks of immortality? And how shall he learn to know its great nature, intent as he is on that where life feeds on decay, and death on life—being and ceasing to be? A man of the mere present! he may be affable, obliging, generous; but the heart is not satisfied. We feel that there is a void in him; he wants the spirit of reverence—And the whole age wants it—all the earthly types of it are breaking down, and these are times of overthrow; and the spirit of overthrow is a hard spirit, and an arrogant.

There has been oppression enough on the earth, we know. But what is so desolating to the spirit of a man, what makes him feel so an outcast from his kind, as the tyranny of the many? There is an impatience of gradations of ranks, now shaking the earth, which springs as much from the decay of reverence in the minds of men, as from a spirit of resistance to wrong. Without setting up the old doctrine of the divine right of kings, may we not ask, whether God has not purposed that there should be an analogy in the form of the political state, and an adaptation of it to the unfolding of the spiritual form of individual man, in all its parts? And that one portion of it should develope the feelings connected with generous protection, and kind and condescending regard? And another portion of it teach contentedness, subordination, and respect? So far as God has deemed it well to unveil the higher world, there would seem to be orders there, and their unjarring movements, rank above rank, to make the harmony of heaven. The question is now trying, whether the nature of man can bear a form of state which sets this principle at nought, and whether it will not inevitably destroy reverence in the soul, and generate pride there. This seems to be the working of the popular principle now; and it may turn out that a government founded wholly upon this latter principle, is of too abstract a nature to be an *object* for the mind's easy and direct apprehension, or for the heart's simple affections. It may appear that it wants embodying, and needs a visible head, something for the spirit of loyalty to look up to, and that for the want of this, in its place, comes in self. There is reason to fear that the sensitiveness of a

man, upon all that touches the republic, is too often nothing else than self, and that it is he, in feeling, who stands for the body politic. And looks it not a little like it, when a lording spirit is already taking possession of him, and he will not consent to be ruled even by his own elected governors—not he ! till they come, cap in hand, and own themselves his servants ? —And thus dies reverence !

This is a subject, however, which involves principles too important to be treated upon hastily, especially if considered in its bearing upon the religious character of man. We may go into it at some future time.

But even from the winning quiet of old age, the present takes away reverence ; while bearing too in his countenance, as the old man does, the aspect of the past. Where is that feeling for age, which Young so beautifully calls, “tender reverence ?” Almost died out. O, what a delightful sensation it is to the soul ! And how like is it to the kind respect a son bears a mother. Its blessed influences will abide in that heart into which it has once entered, and rest like soft lights on our spirits, even when we too are old. Young man, if you would have a heart-blessing, that shall go with you all your days, reverence age !

Alas, the spirit of reverence, and that which men revered in days past, were not all superstition. “There was more in them than is dreamed of in our philosophy,” more that was in accord with the wants, and the fulness too, of the human heart. We must beware how we take for granted our superior wisdom and our superior light. A more various knowledge of the external, it may be we possess. But that knowledge is not wisdom ; wisdom is a more inward principle, and has somewhat to do with the heart of man. Let us take care, therefore, while we are learning a little of all manner of outward things, to “get wisdom,” that which shall turn them all to the soul’s food. And for this end, bear in mind the words of old Baxter ;—Keep open the passage betwixt the head and the heart, that every truth may go to the quick.

Some one may here ask, Whether there is no evil, in looking exclusively to the past ? The evil of such an excess was granted in the outset ; and had this been an age of eremites and friars, I would have dwelt upon it.

And is there nothing good or great in the uses of the present ? asks another. Much. And when it ceases to be over-magnified in our eyes, there will be still more.

But we are not living for the present alone, objects a third; we are not only auguring great things, but we are preparing great things, for time to come. Remember, that when pride augurs, that is, of itself, bad omen; and that in the spirit in which we prophesy, shall things be fulfilled. Consider, too, that there is no setting bounds to moral influences, in time; no following them to their end, in eternity. As was awhile ago said, as 'the present, however modified by long and complicated workings, would not be as it is, if the past had been different from what it was;' so, that which now is, will make the future what it shall be.

One would think here was responsibility enough upon us, to make us put away too much confidence and over-weening of self. Let us do so; and go about our work (for we must work) with firm yet humble minds, with hopeful yet dependent spirits. Let us be ready to take something from experience. Let us be willing to turn awhile to look upon the Great Past, to have our souls filled with its glorious, solemn vision. How still it stands on its foundations laid in eternity! But, see, there are faces there! And some of them are turned on us with a look surpassing earthly love; the heavens have touched them! They are not all strange to us. There is one!—and there! We thought it dead; but it lives! And it shall live! And we, too, shall live—we and the past; not one *can* perish. There is something awful in this truth; yet it may be a glorious truth to us, if we will but receive it.—Let me leave it with you, reader, in the words of our fine poet, 'To the Past:—'

"Thine for a space are they—
Yet shalt thou yield thy treasures up at last.
Thy gates shall yet give way,
Thy bolts shall fall, inexorable Past!

All that of good and fair
Has gone into thy womb from earliest time,
Shall then come forth, to wear
The glory and the beauty of its prime.

They have not perished—no!
Kind words, remembered voices once so sweet,
Smiles, radiant long ago,
And features, the great soul's apparent seat—

All shall come back, — "

ARTICLE IV.

THE TEMPERANCE REFORMATION.

Fifth Report of the American Temperance Society. Presented at the meeting in Boston, May, 1832.

By GEORGE B. CHEEVER.

THE friends of Temperance are connected with a cause on which God has smiled. In 1826, the American Temperance Society was formed at Boston. Dr. Beecher's celebrated Sermons on Intemperance were preached in that same year. At that time there were probably 400,000 drunkards in the United States, and between three and four millions of persons drinking ardent spirits, and in the way to ruin. In 1824, the quantity of ardent spirits imported into the United States amounted to 5,285,000 gallons. In 1830, it was 1,195,000. In 1832, more than 1,500,000 people in the United States were abstaining from the use of ardent spirit, and from furnishing it for the use of others; there were formed more than 4,000 temperance societies, embracing more than 500,000 members; more than 1,500 distilleries had been stopped; more than 4,000 merchants ceased to traffic in ardent spirit, and more than 4,500 drunkards ceased to use it. Probably more than 20,000 persons are now sober, who, had it not been for the temperance reformation, would have been sots; and 20,000 families are now in ease and comfort, with not a drunkard in them, or one who is becoming a drunkard, that would otherwise have been in poverty, or cursed with a drunken inmate; and 50,000 children are saved from the dreadful influence of drunken parents; and 200,000 from that parental influence which tended to make them drunkards. These facts, gathered from the late reports of the American Temperance Society, show that it has God's special blessing. It stands on a vantage ground it has never occupied before. Demonstration of its utility has been so forced upon the public, that men have ceased to ridicule it, even where they hate it. Its success is regarded as one of the wonders of the world. The path of its exertions has been followed by other nations. Testimonials in its favor

have been poured in from every quarter, at home and abroad, from men of every occupation and profession, from farmers and mechanics and merchants, from men of literature and science, from overseers of manufactories, from naval and military officers, shipmasters, and agents of every description, from physicians and lawyers, from representatives, senators, and judges on the bench. A few years of labor on the part of this society have brought such conviction to the public mind, that now, state and town temperance societies are institutions which the public opinion demands.

The enterprise is one of great moral sublimity. Whatever tends to restore or confirm man's government over his passions, whatever in any degree breaks the thralldom of sense and raises him above it, whatever prepares him for the spiritual life and the activity of his immortal part, is an unspeakable blessing to the individual. Whatever does it for a nation, is of a good that cannot be computed. In this view, the temperance reformation is not inferior in moral grandeur to any other enterprise, saving the regeneration of the world, ever undertaken by mortals. It aims to give to a whole great nation the perfect command over an appetite to which it has been chained in despotism, and by which its energies have been greatly withered, diseased, and prostituted to a career of crime. It enlists the intellect as well as the heart of the people, and makes a demand upon it, and calls it into exercise. And it is a voluntary undertaking. It was entered on and has been prosecuted under the patronage of no sect or state or empire. The arm of power does not support it; nay, in the form of license laws, legislative power is arrayed against it. It shows, in a very sublime manner, the irresistible energy of voluntary associations and united effort in benevolence. It is an enterprise vitally connected with every thing good, and frowning upon every thing bad. It is frightful to think what would shortly have been our condition under the despotism of the vice of intemperance, had not this great moral barrier been thrown up to arrest its progress. It was weakening, corrupting, and preparing us for destruction daily.* Our strength from this reformation is already incal-

* The men now upon the stage remember, from their childhood till within the last ten years, to have seen distilled spirits, in some form, a universal provision for the table at the principal repast, throughout this country. The richer sort drank French and Spanish brandy; the poorer, West India, and the poorest, New England rum. In the Southern States, whiskey was the favorite liquor; and the somewhat less common articles of foreign and

culably greater than it was a few years ago. When, by the gradual power of this moral enterprise, enlisting the whole nation among the number who totally abstain, the poison we have so long been drinking shall have passed from our veins, then will the hand of this nation be steady, its eye clear, its courage cool, its judgment unperturbed, its union strengthened, its intellect powerful, and its spirituality increased, beyond example. This vice will not pass away alone. Even now may be seen retreating in unwilling and sullen array a mighty train of crimes and diseases, that, through the influence of ardent spirit, have lived and rioted among us. Intemperance stalks at their head. Behind him follow, with unwilling pace, murder, theft, obscenity, consumption, fever, apoplexy, epilepsy, delirium tremens, gout, rheumatism, palsy, pleurisy, cholera, and a host of haggard inferior diseases attendant on

domestic gin, apple brandy and peach brandy, made a variety which recommended itself to the variety of individual tastes. Commonly at meals, and at other times by laborers, particularly in the middle of the forenoon and afternoon, these substances were taken simply diluted with more or less water. On other occasions, they made a part of more or less artificial compounds, in which fruit of various kinds, eggs, spices, herbs and sugar were leading ingredients. A fashion at the south was to take a draught of whiskey flavored with mint soon after waking; and so conducive to health was this nostrum esteemed, that neither sex, and scarcely any age, was exempt from its application. At eleven o'clock, while mixtures, under various peculiar names,—sling, toddy, flip, &c.,—solicited the appetite at the bar of the common tipping shop, the office of professional men, and the counting room, dismissed their occupants for a half hour to regale themselves at a neighbor's, or a coffee-house, with punch, hot or iced, according to the season; and females and valetudinarians courted an appetite with medicated rum disguised under the chaste name of *Huzham's tincture*, or *Stoughton's elixir*. The dinner hour arrived, according to the different customs of different districts of the country, whiskey and water, curiously flavored with apples, or brandy and water, introduced the feast; whiskey, or brandy, with water, helped it through, and whiskey or brandy, without water, often secured its safe digestion, not again to be used in any more formal manner than for the relief of occasional thirst, or for the entertainment of a friend, until the last appeal should be made to them to secure a sound night's sleep. Rum seasoned with cherries protected against the cold; rum made astringent with peach-nuts concluded the repast at the confectioner's; rum made nutritious with milk prepared for the maternal office; and, under the Greek name of *paregoric*, rum doubly poisoned with opium quieted the infant's cries. No doubt there were numbers who did not use ardent spirits; but it was not because they were not perpetually in their way. They were an established article of diet, almost as much as bread, and, with very many, they were in much more frequent use. The friend who did not testify his welcome with them, and the master who did not provide bountifully of them for his servants, were held niggardly; and there was no social meeting, not even of the most formal or sacred kind, where it was considered indecorous, scarcely any where it was not thought necessary, to produce them. The consequence was, that what the great majority used without scruple, large numbers indulged in without restraint. Sots were common, of both sexes, various ages, and all conditions.—*Encyclopædia Americana*.

the progress of this horrid army. Such a train as once appeared to Adam, the predicted consequence of intemperance in meats and drinks.

Diseases dire, of which a monstrous crew
 Before thee shall appear ; that thou may'st know
 What misery the inabstinence of Eve
 Shall bring on man. Immediately a place
 Before his eyes appeared, sad, noisome, dark :
 A lazarus-house it seemed ; wherein were laid
 Numbers of all diseased ; all maladies
 Of ghastly spasm, a racking torture, qualms
 Of heart-sick agony, all feverous kinds,
 Convulsions, epilepsies, fierce catarrhs,
 Intestine stone and ulcer, colic-pangs,
 Demoniac frenzy, moping melancholy,
 And moon-struck madness, pining atrophy,
 Marasmus, and wide-wasting pestilence,
 Dropsies and asthmas, and joint-racking rheums.
 Dire was the tossing, deep the groans ; Despair
 Tended the sick busiest from couch to couch ;
 And over them triumphant Death his dart
 Shook, but delayed to strike. *Paradise Lost, B. xi.*

This moral enterprise is removing one of the most dreadful obstacles ever yet opposed to the spread of the gospel. Self-denying and holy men have almost fruitlessly devoted their lives to this blessed object, because along with every supply of that word which conveys the gift of eternal life, there has been sent to the perishing nations the gift of intoxication, the sure producer of death temporal and eternal. Preach to the heathen that spiritual gospel which commands the denying ungodliness and every earthly lust, and at the same time place in their hands and put to their lips the provocation to every sort of crime that can be named ! Appeal to the reason and the conscience, and at the same time give them to drink what debases reason, and stupifies the conscience, and makes the whole being earthly, sensual, devilish ! Let the temperance reformation go hand in hand with the Bible, and the Sabbath school, and the tract in its distribution among the poor and wretched, and truth will have power, and the world's regeneration will be speedily accomplished.

Any attempt to enumerate and compute the evils of the use of ardent spirit, is at once baffled by their extent. Intemperance is a grand cause of all the wretchedness that exists on earth. It has filled the creditor's book with bad debts, and the gaols with poor debtors ; the law docket with criminal cases, and the prisons with criminals. It has dam-

med up the channels of legislation, corrupted its very fountains, and contributed not unfrequently to make it a system of perplexity, chicanery and abuse. It has mingled with the reasoning of the pleader at the bar, and corrupted the decision of the judge upon the bench. It has obstructed the progress of business, and crippled the energies of commercial enterprise. It has impeded the growth of new settlements, or mingled death with their youthful life, and it has degraded the whole character of the oldest towns. It has filled the streets with brawlers and begging impostors, the alms house with paupers, the hospitals with wo. To detect its influence in religion, and show in how many ways it has opposed, prevented, or blasted its power, would of itself demand a volume. It is the natural ally of infidelity, scoffing profaneness, and resistance to the Holy Spirit. It has entered the social prayer-meeting, disturbed the worship of the Sabbath, stupified the conscience of the hearer, destroyed the convictions of the inquirer, and mingled its damning influence even in the sermons of the preacher. It has turned houses of gentleness into habitations of anger, scenes of domestic bliss into tragedies of anguish, the cheerful fireside into a place of gloom and wretchedness. The house where that demon enters is no longer a home. He sits at the fireside, and the fire goes out on the hearth. He sits at the table, and want and contention preside at the board. He enters by day, and there are sunken eyes, and dreadful faces, and oaths and poverty, and filth and raggedness. He enters at night, and there are moaning infants, and broken-hearted mothers, and sleeplessness, and shivering, and cold, and hunger, and nakedness. The storm whistles through broken windows, patched with rags; but there is worse strife within, than that of the elements without. He makes home hell, and there is weeping and wailing and gnashing of teeth in every part of it.

Wherever man has set foot upon earth, this curse has been found. It is the grand source of murders, robberies, rapes, riots, mutinies, profaneness, impiety, lying, stealing, Sabbath breaking, and crimes of every description; of conflagrations, shipwrecks, and dreadful accidents by sea and land; of wasted fortunes and broken hearts; of disgrace, poverty, want, disease and death, in this world and forever. More than one half, probably three fourths of all cases of insanity are produced by drinking ardent spirit. More than eight hundred out of every thousand

prosecutions for crimes, may be traced to its use. There are more than 200 murders annually in the United States; more than four-fifths of them produced by ardent spirit. In London alone, last year, 31,314 persons were taken into custody, in a state of intoxication. Sir Matthew Hale, Lord Chief Justice of England, said, two hundred years ago, that "if the murders, man-slaughters, burglaries, robberies, riots, tumults, and other great enormities that have happened during the twenty years, were divided into five parts, four have resulted from excessive drinking." The following gentlemen being written to in relation to the proportion of criminal cases which have come under their notice, and supposed to result from the use of ardent spirit, gave in answer the proportion opposite their names, viz.—judge Hickney, three-fourths; judge Brodnax, three-fourths; M'Lean, three-fourths; Simmons, nine-tenths; William Grund, four-fifths; judge Boker, seven-tenths; judge Robbins, nine-tenths; judge Shackelford, ninety-nine-one-hundredths.

More than 94,000,000 dollars have been annually lost to the United States by its use. The amount annually lost to the country is computed by judge Cranch, to be more than sufficient to buy up all the houses, lands, and slaves, in the United States, once in every twenty years. But it is worse than lost, being expended in the perpetual production of crime, misery, and death. Probably more than 40,000 persons have died every year from the use of ardent spirit, and to this number we may add 40,000 more, who die of diseases, induced or aggravated, and rendered mortal by its use. If there were a great engine fixed above us in the sky, which, by a perpetual motion, pointing successively to every habitation in the United States, and shooting poisoned arrows, killed 40,000 people every year, with what horror should we regard our situation! We should esteem the sands of Africa, or the snows of Spitzbergen, a better habitation. But ardent spirit kills not for time only, but for eternity. "There is reason to believe that thousands and tens of thousands are now impenitent, unbelieving, and on their way to the second death, who, had it not been for the sale and use of ardent spirit, had been ripening for glory, honor, and immortality; and that hundreds of thousands more have passed the boundaries of hope, and are lost; who, otherwise, might have been in heaven." On the holy Sabbath, the distilleries, those black forges of Satan, keep their fires glowing, and

send up the smoke of their torment. How is the Sabbath desecrated, and the mercy of God thwarted, in regard to multitudes, who, though perhaps they hear the word of life, are sure, through the influence of ardent spirit, to be heirs of endless misery. The drunkard shall not inherit the kingdom of God. The man who uses ardent spirit habitually, has a chain fastened about both soul and body, and one end is linked to the fires in hell, and every day it is shortening, and bringing him with a fatal certainty and increasing speed, to the awful end of his career. He cherishes an appetite that is consuming his system like living fiery vipers, and if he obtains a momentary respite when he steepes it in the draught of fire, it is only to have it return, and eat, as if it were a file rasping his vitals. In such a state, the man's free agency is almost destroyed; his mind is brought into utter subjection to his body; his soul is so entirely imbruted and mastered, that, except for the purpose of remorse, it scarcely seems to exist. He has been known to declare that if a loaded cannon were placed between him and the liquid poison, he would advance towards it, though sure that the attempt would send him to eternity. This ferocious appetite has mastered even the most gigantic intellects; what, then, must be its influence over the common multitude of individuals who have fostered it. The poet Coleridge, might have used it as the ruling demon in his *Eclogue of Fire, Famine, and Slaughter*; a demon, whose mentioned name would make a holiday in hell; and Fire, personified, might say,—

Myself—I named him once below,
And all the souls that damned be,
Leaped up at once in anarchy,
Clapped their hands, and danced for glee;
They no longer heeded me,
But laughed to hear hell's burning rafters,
Unwillingly re-echo laughter.

The fire kindled by the drunkard, in this world, is only an emblem of that which awaits him in the world to come. The misery in which intemperance shrouds this life, and all things connected with it, would be nothing, if it did not put the seal of eternal fire upon the undying soul. If, while it bloats and burns the body, and turns it to a mass of disease, it burned away the gangrene of sin from the immortal spirit, we would hail it as we would a fiery chariot of glory. The purification of the soul, though purchased by the destruction of all

happiness on earth, would be an infinite blessing. But it drenches the soul with sin. It debases the reason, darkens and defiles the imagination, imbrutes all the faculties, renders the whole being earthly, sensual, devilish; makes man, immortal man, an object of abhorrence in the sight of God, an object of contempt and pity to the beasts that perish. It kindles a fire, that shall burn to the lowest hell. Worthily and forcibly was it named by the lamented Robert Hall, "distilled death and liquid damnation." Who can believe that the drunkard's habits prepare him for heaven, or that the fires of eternity will accomplish that regeneration, which the fire he has been drinking in this world has failed to accomplish here? It is an everlasting impossibility. The drunkard shall not inherit the kingdom of God. In the language of the Bible, he shall go out from one fire, and another fire shall devour him. He realizes the fabled curse of Kehama, and more than realizes it.

He will seek death
To release him, in vain.
He shall live in his pain,
With a fire in his heart,
And a fire in his brain.
Sleep shall visit him never,
And the curse shall be on him
Forever and ever.

Nay, more—the dreadful liquor—it realizes the curse that Southey with such tremendous imagery has laid upon Kehama himself, when he drank the offered cup, and became a statue of fire. We quote the poetry, and leave it to our readers to say, if the application is not something more than fanciful. There are those who believe that between death and the resurrection, the soul, that goes impenitent from this world of probation, forms and assimilates to its own sinful nature, a spiritual body, whose character to all eternity will be inevitable and essential misery.

Upon him then the wrath-beam fell.
He shudders, but too late :
The dreadful liquor works the will of fate.
Immortal he remains ;
But through his veins
Torture at once and immortality,
A stream of poison doth the Amreeta run,
Infinite everlasting agony.
And while within the burning anguish flows,
His outward body glows
Like molten ore, beneath the avenging eye,
Doomed thus to live and burn eternally.

There is no good thing, which the use of ardent spirit has not, in some measure, poisoned or dwarfed in its growth. There is not a manufactory where the materials fabricated, and the work produced, would not have been stronger and better, but for its influence. There is no good institution of any kind, which has not felt the general debility produced by it through the world. Piety itself would have been purer, virtue would have been stronger, good men would have been holier, good books would have been more powerful, learning would have become more general, the records of science would have been more crowded with discoveries; in the whole age and in all things connected with it, there would have been the improvement of additional centuries, had not the influence of this vice, like a mighty incubus of death, brooded over our whole physical, intellectual and moral system. Its influence has been felt like a deadly poison in the atmosphere, even by those who have never in any degree yielded their bodies or souls to its fire. It is as if an ocean of impurity had rolled its waves over the whole continent, and left a thick deposit; so that after it has retired, it is the work of ages to remove the ooze and slime that covers every edifice, and to kill the noxious reptiles that have spawned in every place.

Intemperance of any kind fills the body with disease, and puts earth upon the intellect. It draws a film before the intellectual vision, weakens all the intellectual faculties, bestializes the imagination, and makes the soul to the spiritual vision, what the bloated body of a drunkard is to the bodily vision, palsied, trembling, stupid, disgusting. It is the bondage of the soul, its paralysis, its burial, its corruption. Oh, what a degradation! when man, free, spiritual, immortal man, born to be the companion of angels, and to live with God forever, destroys his spiritual nature, bows down to carnal appetite, puts on its gross seal and livery, imbrutes the immortal spirit, and plunges in pursuit of death eternal! What a degradation, what a loss!

The intellectual power gained by a temperate man, through the subjection into which he brings the baser part of his nature, is immeasurable. The body never was intended to be a shackle on the soul. It was not so when Adam and Eve drank the clear stream, and fed on fruits in Eden. It moved obedient to the impulse of the pure spirit within. Their sleep

Was aery light from pure digestion bred,
And temperate vapors bland;

and when they waked, they waked to walk with God. Their Maker's image then

Forsook them, when themselves they vilified
To serve ungoverned appetite.

The soul ought always to govern the body, and reign over it an absolute monarch. It ought to stamp character on the body, a character of intellect and spirituality; and mind is never perfect in its exhibition, but when it does. We lose in moral and intellectual power, just in proportion as we do homage to the clod of clay we inhabit. The soul lays aside its regal splendor; it is no longer the monarch, but the degraded slave of the body it is so soon to leave. This degradation has become so universal, that we even look with wonder on the attainment of a perfect mastery over the corporeal inclinations, and when mind rules and triumphs, and shines through the veil of flesh, and proclaims its energy in contempt at the appeals of its slave the body, it is a sublime exhibition. How much more sublime, when the soul, regenerated and disenthralled from sin, rises to its origin, soars upwards to God, beholds him even through the cloud of sense, becomes reinstated in his image, and renders the body, so long assimilated to earth, the temple of God's Spirit. Then only is the intellect perfectly unshackled in its movements, when it is pervaded with God, obedient to him, and single to his glory.

It would be an interesting investigation, and one that has never yet been undertaken in any shape, to show the influence of the use of ardent spirit on the literature of nations, and at different periods in the history of literature. The literature of the old world, much of it bears the very stamp and countenance of inebriation. The ancients had their god of intemperance, as well as every other lust, and priests to minister at his altar, and poets to sing his praise. We can hardly think of the name of Anacreon, and the influence of his songs, without having the image come before us, (or something like it,) of a man who has been taken, half-drowned, from a butt of wine, and placed dripping and reeling, in the midst of a crowded drawing room. The praises of Bacchus, however, are not confined to the writings of Anacreon. Not a little of all classical literature is pervaded by this god. And what must have been the influence on the morals of the people, of a mythological system, which

made its deities an assembly of lustful revellers, one of whose supreme felicities consisted in eternal drinking !

The literature of the oriental world is as vinous in its temperament as that of antiquity. Sir William Jones might have been much better employed than he was, when translating into English poetry, the love and wine-songs of the Persians. The following stanzas from Carlyle's *Specimens of Arabian Poetry*, are *only* a specimen of the Anacreontic influence that pervades it.

Though the peevish tongues upbraid,
Though the brows of wisdom scowl,
Fair ones, here on roses laid,
Careless will we quaff the bowl.

Let the cup with nectar crowned,
Through the grove its beams display,
It can shed a lustre round,
Brighter than the torch of day.

Let it pass from hand to hand
Circling still with ceaseless flight,
Till the streaks of grey expand
O'er the fleeting robe of night.

That is, Let us drink all night ; and we *will* drink, in spite of all that the friends of temperance can say or do to the contrary. Give us liberty, or give us death ! is the war song of the valiant band of toppers. Liberty to indulge our vices ! Liberty to cater for them ! is the cry of the rum-sellers and distillers. It is a land of freedom ! You have no right to proscribe the honest employment, in the prosecution of which we gain our livelihood, according to the very words of the gracious statute of license, "in sober life and conversation."

The sensual and the dark rebel in vain !

Drunkard ! Rum-seller ! Distiller ! The surges of regenerated public opinion will roll over you !

In the modern world the use of inebriating liquors, made so general and easy by the discovery of alcohol, and especially within three hundred years, has undoubtedly produced a powerful effect on the literature of the nations on the continent of Europe, of England, and even of this country. A great part of the literature of the age of Charles II. is steeped in sensuality, polluted, defiled, and comes to us as if reeking in the fumes of a universal nightly debauch. The court of that monarch was a drunken court ; his favorites were

drinking rhymesters. He was the applauded poet, who could make the most animated drinking song for the use of the tavern and the table of the cavaliers. The prowess of Charles's warriors was measured much according to the strength of resistance which each man's constitution presented against the inroads of habitual drunkenness, and the strength of the disposition to be perpetually drunk.

Who last beside his chair shall fall
He is the king among us three.

The monarch's restoration to a throne, which he virtually abdicated, and certainly disgraced every day by his vices, was to be effected by the loyal and zealous intoxication and profaneness of his adherents. It was the language of true valor, and devoted patriotism,

We'll drink,
Till we bring
In triumph back the king.

Almost equally prevalent was this vice among those who ruled in the affairs of state. Burnet gives a melancholy account of the ceaseless and gross intemperance of many whose influence directed the public measures, especially in Scotland, at that stormy period. It is a wonder that amidst all these influences, so long exerted, and with the example of a court in which immorality was honorable, England should not have become a nation of incurable drunkards. As it is, the ruinous consequences of that tide of iniquity will not cease to be felt for ages. The scenes that grew out of the use of ardent spirit and its attendant vices, fill up the plays, poetry, and not a little of the prose and even painting of that period.

Yet then, in that universal degradation, there were some of the brightest names that adorn the world's history: and perhaps the good arose to a more exalted goodness, from an impulse inspired by very disgust at the amazing wickedness around them. Amidst the licentiousness of that age, John Milton, temperate as the first man, conceived and executed the *Paradise Lost*, for future generations but not for his own. Even in his earliest poems there reigns the purest spirit of temperance. Amidst such hosts of drinking songs and sensual poems as abounded, the highest colored image of the kind, which he has introduced in his description of *L'Allegro*, or the *Merry Man*, is the simple one of the "spicy nut brown

ale," to which the happy inmates of the hamlet tell their fairy stories. One might suppose that in the exquisite poem of Comus, he meant to personify, under the character of that beastly god and his swilling crew, the spirit and the arguments of his own sensual age, and to confute them in the person of the chaste lady of the piece. "If all the world," said Comus,

Should in a pet of temperance feed on pulse,
 Drink the clear stream, and nothing wear but friese,
 Th' All-giver would be unthank'd, unpraised,
 Not half his riches known.

Such is the very argument that some make use of in favor of alcohol.—It is, they say, one of the unnumbered gifts of a bountiful Creator, intended for the comfort and sustenance of man, and like every "good creature" of God, to be received with thankfulness. But hear the answer of the lady to the beastly god.

Impostor! do not charge most innocent nature,
 As if she would her children should be riotous
 With her abundance; she, good cateress,
 Means her provision only to the good,
 That live according to her sober laws,
 And holy dictate of spare temperance..

—————Swinish gluttony
 Ne'er looks to heaven amidst his gorgeous feast,
 But, with besotted base ingratitude,
 Crams, and blasphemes his feeder.

In Eden there was none of this horrid poison, but that "fresh fountain, that, with many a rill, watered the garden."

The purity of Milton's life is well known; and the high estimate he put upon one of his favorite virtues, abstinence in diet, may be learned from very many passages both in his prose and poetry. "My morning haunts are where they should be, at home; not sleeping, or concocting the surfeits of an irregular feast, but up and stirring, in winter often ere the sound of any bell awake men to labor or to devotion; in summer as oft with the bird that first rouses, or not much tardier, to read good authors, or cause them to be read, till the attention be weary, or memory have its full fraught; then with useful and generous labors preserving the body's health and hardiness, to render lightsome, clear, and not lumpish obedience to the mind, to the cause of religion, and our country's liberty, when it shall require firm hearts in sound bodies." His *Paradise Lost* this mighty poet discerned and

spake of sublimely to the English people, long before it was composed, "as being a work not to be raised from the heat of youth, or the vapors of wine, like that which flows at waste from the pen of some vulgar amorist, or the trencher fury of a rhyming parasite, nor to be obtained by the invocation of Dame Memory and her syren daughters, but by devout prayer to that Eternal Spirit, who can enrich with all utterance and knowledge, and sends out his seraphim, with the hallowed fire of his altar, to touch and purify the lips of whom he pleases." He availed himself of all opportunities to praise and recommend that steadfast temperance which himself invariably practised. "I cannot better liken the state and person of a king," says he, "than to that mighty Nazarite Samson, who, being disciplined from his birth in the precepts and practice of temperance and sobriety, without the strong drink of injurious and excessive desires, grows up to a noble strength and perfection, with those his illustrious and sunny locks and laws, waving and curling about his god-like shoulders." To the same purpose are passages in the *Samson Agonistes*.

Sams. Wherever fountain or fresh current flowed
Against the eastern ray, translucent, pure,
With touch ethereal of heaven's fiery rod,
I drank, from the clear milky juice allaying
Thirst, and refreshed; nor envied them the grape,
Whose heads that turbulent liquor fills with fumes.

Chor. O madness, to think use of strongest wines
And strongest drinks our chief support of health,
When God, with these forbidden, made choice to rear
His mighty champion, strong above compare,
Whose drink was only from the liquid brook.

Samson Agonistes, 547.

To clear English literature of the drinking influence that pervades it, would be an immense task. Sir Walter Scott is answerable to a heavy charge against him, on the score of the immoral influence of his works from this sole cause. There are scenes in his novels, which might make the mouth of a hermit water; drinking scenes in great number, where the approbation of the writer to the wassailing and merriment cannot be disguised, and cannot but be exceedingly injurious. To take one of the least reprehensible of his works, *Ivanhoe*; there is in that volume an admired drinking scene between Richard of England and the feasting friar in the hermitage in merry Sherwood forest, which few of his readers perhaps ever thought of condemning, but whose whole power, (and it

is very great,) goes directly to put "spare temperance" to the blush, and contradict her "holy dictate," and render all her suggestions ridiculous; it tends to make the idea of a drinking frolic a pleasant, and not an immoral thing. Some of these novels, that are exerting a wide and powerful influence over the world, are the very books, which, of all others, the wild dissipated youth every where would keep open on his table, to give a greater zest to his wine cups and his box of Spanish cigars. The charm of Scott's works, and their excellence in some respects, make this immoral influence most bitterly to be regretted, and sternly to be condemned. If it exists in his works, how much more does it in similar works of minds utterly inferior. What libraries of novels and licentious rhymes have swarmed from the press, composed, most likely, under the inspiration of ardent spirit, and of an influence directly calculated to make the drunkard's appetite burn higher. It is happy that there are not many works concocted, like Byron's *Don Juan*, from the dregs of Holland gin; it is a curse to the world that there is one. Byron is only one among gifted minds, that, had they not been destroyed by intemperance, would now have been living to bless, at least not to corrupt and curse the world. In the biographies of such men, for instance, in the *Life of Byron* by his brother drinker, it makes one indignant to witness the levity with which this vice is treated, the excuses that are made for it, the veil and pleasant coloring with which its hideous features are disguised.

Burns was a victim of the use of ardent spirit; and multitudes there were of the high and the noble, who would drink with him, and hang upon the wit inspired by the destroying cup, who afterwards left him to perish. In the poetry of Burns, there is much that ardent spirit has rendered grossly immoral; nor has the immorality of his works, nor that of any other licentious genius in the English language, ever been reprov'd with any thing like the severity it deserves. On the contrary, it is always palliated. And because the biography of men who have perverted into the devil's aid the powers of mind bestowed upon them, has usually devolved upon beings of a kindred spirit, the curse of their depravity has been perpetuated, with scarcely a restraining influence, from generation to generation. What condemnation is too severe, applied to an apology like the following, for the immoralities of Burns, written by a Scottish lady and incorporated with similar criticism in the life of that

poet. "His poetical pieces blend with alternate happiness of description the frolic spirit of the flowing bowl, or melt the heart to the tender and impassioned sentiments, in which beauty always taught him to pour forth his own. But who would wish to reprove the feelings he has consecrated with such lively touches of nature? And where is the rugged moralist, who will persuade us so far to chill the genial current of the soul, as to regret that Ovid ever celebrated his Corinna, or that Anacreon sung beneath his vine?" Such language as this, about 'the genial current of the soul,' (the love of strong drink and debauchery,) reminds us of the affectionate concern of the drunkard, for the reputation of *the good creature*, in his view so cruelly slandered.

Musicians, poets, painters, and statesmen, have fallen victims to this vice, and mainly because all the habits of society have been such as to encourage it. Music, painting, and poetry, have all been brought under contribution to foster the appetite of the drunkard. The celebrated pictures of Teniers, withdraw the mind's notice from the immorality of their subject, just in proportion to the exquisite humor, originality, and minuteness, with which the scene is delineated. The power of the artist makes the delighted spectator, though ever so temperate, almost wish, for a moment, to be one even of the drinking company on the canvass.

In some of the German and English drinking songs, music and poetry have been allied in so exquisite a manner, that they would, without any other temptation, be enough to beguile any young and susceptible being into this dreadful vice. Think now of influences like these, passing through society in the pleasantest shapes in which the soul is accustomed to receive her moral impressions! Even if each were very small in itself, combined together their power would be very great. The temperance reformation will never be victorious, till such sources of the evil as these are utterly cut off. And let it be remembered, that this reformation aims to turn that whole amount of talent and genius, that hitherto, in the midst of these influences, has swept onwards in a tide of moral ruin, into a channel where it shall be preserved for the whole world's good, and diffused in streams of benevolence. As in all other ways put together there has not been a greater waste of intellect than by this single vice, so in no other way can there be such a saving of the world's intellect as in the promotion of this temperance reformation.

It would be interesting and instructive to detect the influence of ardent spirit in the policy of nations; to show how many intrigues, involving the misery of multitudes, it has occasioned; of how many wars it has been the author, and how many it has been the chief agent in waging; how much cruel legislation it has caused; how much national iniquity in every shape.* How has it swept our own aborigines to destruction! We have ministered to them the element of death, and with what fatal rapidity has it done its work, even on the noblest of their race! It is as if at the verge of some vast American forest, we had lighted fires all along its border, and then stood to gaze at the devouring progress of the conflagration as it wrapped the growth of centuries in a sheet of flame. The use of intoxicating liquor is the one grand vice, by whose instrumentality civilized and Christian nations have conquered and destroyed the uncivilized and the savage.

In the appalling disclosures made by the progress of the cholera, God seems as it were to have taken the advancement of this temperance reformation into his own hands. That disease has been stalking through the land, like a vast skeleton of death, holding up its skinny finger and pointing its dart, to warn the drunkard that his hour has come. A dreadful temperance agent is this Pestilence. There are no terms of exemption with him, but entire abstinence. Let the drunkard and the drinker of ardent spirit remember he may come again; and intemperance is a qualification he never overlooks. And let the vender of ardent spirit ask what right he has by this infamous traffic to put the lives of all his fellow-men in jeopardy, by thus inviting the approach, extending the ravages, and augmenting and perpetuating the malignity of the cholera, and multiplying *all* mortal diseases through the community. He ought to be confined in a mad-house, as much as any frenzied being whatever, whose liberty endangers the life and happiness of his neighbors. Last

* The celebrated author of the Declaration of American Independence, after long and painful experience, in the discharge of his arduous duties as chief magistrate of the nation, said with great emphasis: "The habit of *using ardent spirit*, by men in public office, has occasioned more injury to the public service, and more trouble to me, than any other circumstance which has occurred in the internal concerns of the country, during my administration; and were I to commence my administration again, with the knowledge, which, from experience, I have acquired, the first question which I would ask, with regard to every candidate for public office should be, '*Is he addicted to the use of ardent spirit?*'"

spring, in very self-defence from the sickness and death occasioned by vending ardent spirits, the Board of Health in the city of Washington proclaimed the selling of it in *any quantity* to be a nuisance, and prohibited it for ninety days. It ought to have been for ninety years. Every drunkard we have among us is like a barrel of gunpowder in a conflagration; and every vender of the liquid fire, is like a man heaping coals upon the head of it. When the cholera, or any dreadful pestilence is in the land, it is the vender and the drinker of ardent spirit who are its allies. Both invite it; the drunkard's very breath is a conductor for the pestilence; the village where he dwells is endangered; and if it comes, it lights upon him, and spreads all around him.

As long as there are men in every town hardened enough to sell ardent spirit, as long as legislation sanctions it, as long as the community permit dram-shops to be licensed, the temperance reformation has accomplished comparatively nothing. It is like one solitary pump in a distressed vessel at sea in a storm, throwing out but a drop of water for the ocean that enters at every opening seam. In our whole land the reformation, great as it already is, is yet in its infancy. If now we relax our efforts, if we do not follow them up, the tide of ruin will come back, with a force the more tremendous for being a little while resisted by a temporary dyke. There is nothing done to what may be done, must be done. What we have accomplished is to see and feel in some measure the greatness of the evil. Now let us set at work in earnest, to root it out utterly.

Next after the so called *temperate drinkers*, the whole weight of opposition this reformation meets with is from those who sell. But one word first in regard to these same temperate drinkers. Who are they? We mean, *what* are they? What are the temperate drinkers? They are the millions from whom the drafts of actual drunkards are yearly drawn. They are the corps-de-reserve, the unfailing resort, from whom come hourly new recruits, to supply the places of those whom death is taking constantly at his meals. They are moreover, the magazine of heaven's wrath, in offering materials for the rage of the pestilence. But are they not drunkards? Can they be considered in any other light? Who will mark out the line of distinction between temperate and intemperate drinking? It has been well remarked that there is no fact in the whole history of the temperance reformation,

brought more powerfully into view than this;—that the moment the first impression of *habit* is made on the physical constitution by this destroying agent, that moment the individual's moral sense is perverted; he becomes insensible to his own state; unwilling to acknowledge it even to himself; and as he goes on from step to step in the way to ruin, he is all the way indignant to be thought a drunkard, indignant to have his liberty of drinking infringed upon, and perfectly certain, in whatever light he may view the influence of ardent spirit on the community around him, that for him a little is necessary; at least his course can do no harm. Such is the infatuation of all who become addicted to its use. And but for those who will, despite of all remonstrance, persist in buying and using distilled liquor *temperately*, the traffic in this poison would be abandoned; for, the company of drunkards, however great, is rapidly diminishing, and if not increased from the ranks of those who call themselves *temperate drinkers*, would entirely disappear.

It is absolutely certain, that if all the temperate now in the land would adopt and adhere to the remedy of total abstinence, the vice of intemperance would totally vanish. It is equally certain that this remedy does not subject the members of temperance societies to the least sacrifice or inconvenience. It is certainly no self-denial to a temperate man to connect himself with a temperance society. And yet this simple, easy remedy, and one of unfailing efficiency, is neglected by multitudes. It is rejected, in many instances, even by professors of religion; and that too, in some cases, because the sale of sin and death is so profitable in this dying world; because he finds the promotion of this horrid traffic one of the most prolific sources of earthly gain.

It has been feared that injury might result from the too reckless exposure of professors of religion. We have no such fears. They ought to be exposed. It is duty we owe God and our fellow-beings. The profession of religion never has been a cloak in which men could wrap their sins with impunity; at least not since the dark ages; we hope it never will be, as long as the world stands. God forbid! Let us remember, that the mere profession of religion does not constitute Christianity now, any more than when our Lord declared he should one day say of many, that called him Lord! Lord!—"Depart from me! I never knew you, ye that work iniquity." In such a cause as this, it is both

piety and wisdom to expose those first, who, under the garb of religion, are traitors to her holy cause.

The truth is, the guilt of this horrid traffic can scarcely be overstated. Its enormity defies exaggeration. Eternity will reveal it, when the graves shall have given up their dead, to stand at the bar of judgment, and witness against the soul of the vender of ardent spirit. That passage applies to him with awful significancy, "Treasuring up wrath against the day of wrath;" for, the money gained by every drop of liquor he has sold for the perdition of his fellow-beings is added to the *treasure* of coming wrath, and the rust of his riches will eat into his own soul like a canker of fire. "To the pauperism, crime, sickness, insanity, and death temporal and eternal, which ardent spirit occasions, those who knowingly furnish the materials, those who manufacture, and those who sell it, are all accessory, and as such will be held responsible at the divine tribunal." "Disguise that business as they will," say the New York State Society, at the head of which is the Chancellor of the State, "disguise that business as they will, it is still, in its true character, the business of destroying the bodies and souls of men. The vender and the maker of spirit, in the whole range of them, from the pettiest grocer to the most extensive distiller, are fairly chargeable, not only with supplying the appetite for spirit, but with creating that unnatural appetite; not only with supplying the drunkard with the fuel of his vices, but with *making* the drunkard." Seller of Rum! remember that "to all the evils consequent on the use of ardent spirit, those who continue to traffic in it, after all the light which God in his providence has thrown upon the subject, are knowingly accessory. Whether they deal in it by wholesale or retail, by the cargo or the glass, they are, in their influence, drunkard-makers." "There was a time," the report of the American Temperance Society continues, "when the owners did not know the dangerous and destructive qualities of this article—when the facts had not been developed and published, nor the minds of men turned to this subject; when they did not know that it caused such a vast portion of the vice and wretchedness of the community, and such wide spreading desolation to the temporal and eternal interests of men; and although it then destroyed thousands for both worlds, the guilt of the men who sold it was comparatively small. But now, they sin against light pouring down upon them with un-

utterable brightness ; and if they know what they do, and in full view of its consequences continue that work of death, not only let the poison go out, but furnish it and send it out to all who are disposed to purchase, it had been better for them, and better for many others, if they had never been born." The fifth report, a document that ought to be universally circulated, speaks as follows : " A distinguished gentleman from one of our principal cities writes, ' Distillers, retailers, and drunkards, are culprits here in the eyes of all sober men.' " The remark is now common, that it is as wicked to kill a man by one kind of poison as another. And the conviction is settling down upon the public mind, that he who continues knowingly to do it in any way, is in the sight of God a murderer, and as such will be held responsible at his tribunal. The opinion of judge Cranch, with regard to the criminality of furnishing ardent spirit as a drink, is, with conscientious and enlightened men, fast becoming common. " I know that the cup is poison—I know that it may cause death—that it may cause more than death—that it may lead to crime, to sin—to the tortures of everlasting remorse. Am I not then a *murderer* ? worse than a murderer ? as much worse as the soul is better than the body ? If ardent spirits were nothing worse than a deadly poison, if they did not excite and inflame all the evil passions, if they did not dim that heavenly light which the Almighty has implanted in our bosoms to guide us through the obscure passages of our pilgrimage, if they did not quench the Holy Spirit in our hearts, they would be comparatively harmless. It is their moral effect, it is the ruin of the *soul*, which they produce, that renders them so dreadful. The difference between death by simple poison, and death by habitual intoxication, may extend to the whole difference between everlasting happiness and eternal death."

There is now no possible excuse for the sale or the use of ardent spirit in any way. Even as a medicine, it is beginning to be acknowledged that it is almost utterly useless. Mild diseases are rendered severe, and severe ones fatal, by its use. In very many cases of disease, to use it as a medicine would be like setting a house on fire, to cleanse it from its impurities. And it is beginning to be seen that the manufacturer and the seller of ten or twenty gallons, are no better than the seller of one glass ; unless it be less guilty to send crime, pauperism, and misery through the country in large quantities, than it is to deal it out by retail. Does the

wholesale dealer in rum, say that his *living* depends on it? So do the forger, and the murderer, and the robber live by *their* vices. Does he say that others will sell, if he does not? So will others murder, rob, steal, if he does not. Suppose a company of forgers should invite you to join and circulate their bills. You refuse. They tell you there are others who will, if you do not; that your joining will not make the company larger, nor your refusing lessen the quantity of crime committed. Would this be reason enough in your mind for incurring this guilt? But the cases are similar, with only this difference; the selling of rum is not forbidden by law; the passing of forged notes is.

The dealer in this poison is far more guilty than the dealer in slaves. Formerly it was not so; but now, with all the light that blazes on this subject, there is no comparison between the iniquity of the two crimes. One destroys earthly rights; manacles and injures the perishable body, the other takes away all title to eternal life, and destroys both soul and body in hell. It is bargaining in broken hearts, diseased constitutions, domestic anguish, private misery, public crimes, death to the perishing body, and the disease of sin forever to the surviving soul. Now he knows all this; every distiller knows it; every wholesale dealer knows it; every licensed and unlicensed retailer knows it. He cannot but know it. These things are not done in a corner. The plea of ignorance shall not shield him. Where is that portion of our land so blessed, that the consuming anguish produced by the vending of ardent spirit has not touched? Where the family so blessed, that in all its relations and branches, it is exempt from this awful scourge? We might almost ask, where the household into which this terrible domestic calamity has not entered?

Were every man who sells ardent spirit, condemned to be followed by the loathsome carcasses and tortured souls he has destroyed; if, wheresoever he turned, he heard their horrid jibberings and blasphemies; if every vessel he filled in his distillery, and every cask he rolled from the store, and every gallon he drew from the cask, and every glass he presented to the drinker, he should see flitting around him the ghosts of those whose progress to perdition it will accelerate; if the skulls of the victims he has helped to ruin, were piled up around his shop; if every additional drunkard, made so

through his instrumentality, were added to the ghastly group ; —if all should shout in his ear, ‘We are in hell because of you, and soon you will meet us ;’ who would buy liquor of such a man ? and who, with such a palpable realization of the iniquity and consequences of the traffic, would dare engage in it ? Yet the iniquity and its consequences are none the less awful, because they will not be disclosed till the day of judgment.

ARTICLE V.

PROPER MODE OF PREACHING.

By WILLIAM A. STEARNS.

THE preacher’s *power*, is his power over consciences. Paul used it, and Felix trembled. And wherever this power is wielded, there is a bowing down of the soul beneath it. Under the influence of faithful preaching, the hearts of a whole audience are sometimes moved, by a simultaneous impulse, as the trees of the forest are moved by the wind.

Christ began his ministry with troubling the conscience. Though he came on an errand of mercy, with the sweetest, kindest message which men or angels ever heard, this he forebore to deliver, till many an eye had quailed, and many a cheek whitened, under the sermon on the mount.

But there is a way of preaching *about* religion, which shall not disturb, which shall even please the most unrelenting sinner.

“I was never more delighted at the theatre,” said one of this description, as she came in tears from the house of God. The agitation and sighs of the audience had borne ample testimony, through the whole discourse, to the power of the preacher. Under the influence of his fervid eloquence, they were caught away into the presence of the invisible ; and *there* their imaginations were made to burn and glow till they

almost *saw* him making "darkness his pavilion." They were carried into the society of the saints, and saw Gabriel and the seraphim, the palm trees and the golden streets. From that holy eminence they were made to look out upon the dark mountains, where men stumble, and on which no morning cometh. After these grand and agitating scenes, they came down and stood with the preacher in the garden of Gethsemane, and *saw* the bloody sweat; they went with him to the bar of Pilate, and heard the taunting Jew. As the preacher looked round upon his weeping audience, he thought indeed that he had done, *nobly* for his Master. But those words of cruel applause met his ear, and sent him to his chamber, in the cutting consciousness, that he had been to his hearers only as "a very lovely song of one who hath a pleasant voice." The preacher had preached to the sensibilities and the imagination of his hearer, but the hearer preached *to the conscience* of the preacher.

The fact narrated developes a principle. Men may be moved and pleased by the affecting truths of religion, and agitated by its sublimities, without one right emotion. All men love excitement, and not a few find bliss in tears. Some of the hymns of Moore, one might almost think, were hymns of penitence. But weeping is not always religion. Among the thousands who have visited the famous painting of the crucifixion, by West, perhaps there is not an individual who went away unmoved. But many of those same eyes which wept with Judah's daughters, would weep as eloquently over the sweet sorrows of Ophelia and Desdemona, or the unfortunate loves of Romeo and Juliet. They were moved by the sight of the Saviour on his cross, not by the sins which nailed him there.

There is also a kind of *religion* which begins and ends with the imagination. The same order of mind which delights to revel in the Paradise of the Houries, may delight also to dream of "sweet fields beyond the swelling flood." Rousseau, Volney, and Voltaire, all saw grandeur in the works of God, and bowed down in poetic adoration. Could the scenes of the last judgment be reduced to canvass, the Saviour coming in the clouds with power and great glory, the angels flying through the heavens to gather in the redeemed, the congregating armies of the risen dead, the immense, the *interminable* field of men whose anxious faces await the

dreadful separation, such a painting would be considered, even by infidels, as one of the most splendid triumphs of the pencil. And there is no reason why minds which admire the poetry of the firmament, and sublime paintings of Bible scenes, should not admire the same things clothed in language, and addressed from the pulpit. I have heard of irreligious men who loved to read those awful lines of Dr. Watts—

Tempests of angry fire shall roll,
To blast the rebel worm,
And beat upon his naked soul,
In one eternal storm—

struck with the fearful grandeur of the sentiment, while they disbelieved and disapproved it.

Now minds of the sensitive and imaginative character, with the exception of those who look upon religion only as philosophers, and upon the religion of Mohammed with the same philosophical spirit as upon the religion of Christ, are peculiarly exposed to mistake sentimentalism and elevated feeling for genuine religion. The truth is, *people love excitement*; and the excitement of the sensibilities and the imagination, much better than the excitement of the conscience. Now it is right that the preacher should make use of all those avenues to the heart which God has opened. He may roll the thunder and paint the rainbow if he can, to attract the gaze of men, while he parts the cloud and shows them *God*, whom they have offended. But he must be careful to remember that the imagination and the sensibilities are not the conscience; they are only the porchways, the ante-rooms to the conscience. Arguments must be gathered against the man which shall circumscribe his limits and urge him, through these outworks, back into the chamber of his own dark thoughts;—and there he must be locked in alone with spirit-hands which write upon the walls of a soul unrenewed, ‘Thou art weighed in the balance and art found wanting.’

It is a stern duty to drive the arrows of the Almighty fast into the hearts of the king’s enemies; especially when we are compelled to include among them the young, the ingenuous, the cultivated, those whom we love, and who, were it not for the lack of one thing, might be best worthy our love. That must be an iron heart which does not faint at the thought of it. I wonder not that the noble apostle, when he

told men that they were enemies of the cross of Christ, told them *weeping*. And then, too, imaginative minds often dream so confidently and delightfully of heaven, that, oh, *it is hard* to spoil their fine visions. But one thought should make the preacher faithful. It may be hereafter, in case of *disappointment*, as we know that it is here,

Chords which vibrate sweetest pleasure
Thrill the deepest notes of wo!

ARTICLE VI.

SLAVERY IN THE UNITED STATES.

By THE EDITOR.

AFRICAN SLAVERY was introduced into Europe by the Spanish Moors, who had acquired from the Mohammedans of the North of Africa the practice of holding slaves. In this practice, they were soon joined by the native Spaniards. In the year 1500, permission was granted by the court of Spain to transport to the South American colonies, negro slaves, natives of Spain. Thus slavery was introduced into America. The excessive burdens imposed upon the Indians by their Spanish conquerors, at an early period arrested the attention of the philanthropists of that time. Among these, Bartholomew de Las Casas was conspicuous. He was a native of Seville, and with other clergymen, accompanied Columbus in his second voyage to Hispaniola. In 1516, Cardinal Ximenes, then regent of Castile, designated four persons, with unlimited power to regulate all judicial proceedings in the colonies. Las Casas was appointed to accompany them, with the title of Protector of the Indians. The first act of their authority was to set at liberty all the Indians who had been granted to Spanish courtiers, or to any individual not residing in America. A general alarm was excited among the colonists; and after mature consideration, the superintendents became convinced that the plans of Las Casas were impracticable, and that it was necessary that the Indians

should remain in subjection to their Spanish masters. Soon after, Las Casas proposed to Charles V. the expediency of importing slaves directly from Africa into the warm climates of the colonies, in order to relieve the burdens of the Indians. In an evil hour, Charles listened to the proposal, though Ximenes saw and denounced the glaring inconsistency of benefiting one race by kidnapping another. In 1517, a Flemish favorite of Charles V., having obtained an exclusive right of importing 4,000 negroes annually to the islands of Hispaniola, Cuba, Jamaica, and Porto Rico, sold it for 25,000 ducats to some Genoese merchants, who first brought into a regular form the commerce for slaves between Africa and America.

The first Englishman who was concerned in this nefarious traffic, was Sir John Hawkins, who afterwards attained so much celebrity as an admiral of the British navy. His father, an expert seaman, having made several voyages to Guinea, Brazil, and the West Indies, acquired considerable knowledge of those countries, and left for his son copious journals of his voyages and observations. In these papers, he described the soil of America as endowed with extraordinary fertility, but utterly neglected from the want of cultivators. Europeans were represented as unequal to the toil of agriculture in so sultry a climate, while the Africans were described as peculiarly adapted to this employment. Hawkins immediately deduced from these remarks the project of transporting Africans into the western world, formed a plan for the execution of his design, and laid it before some of his opulent neighbors. A subscription was immediately completed by Sir Lionel Ducket, Sir Thomas Lodge, Sir William Winter, and others, who at once perceived the lucrative promise of the trade. Hawkins reached Sierra Leone in 1562, and began his commerce. While trafficking with the natives, he took occasion to give them an inviting description of the country to which he was bound, contrasting the fertility of its soil, with the barrenness and poverty of Africa. The simple natives were ensnared by his flattering promises, and three hundred of them consented to embark for Hispaniola. On the night before they embarked, they were attacked by a hostile tribe; and Hawkins, hastening with his crew to their assistance, repulsed the assailants, and carried a number of them as prisoners on board his vessel. On the next day, he set sail, and during the passage, treated the

negroes who had voluntarily accompanied him in a different manner from his prisoners of war. On his arrival at Hispaniola, he disposed of the whole cargo to great advantage, and endeavored to inculcate on the purchasers the same distinction in the treatment of them which he had himself observed. But he was now unable to limit the consequences of his perfidy. The Spaniards considered all the Africans as slaves of the same condition, and treated them all alike. The success of Hawkins excited universal interest in England. At first, the nation was shocked with the inhuman aspect of the trade. Queen Elizabeth sent for Hawkins, and declared to him "that if any of the Africans were carried away without their own consent, it would be detestable, and would call down the vengeance of Heaven upon the undertakers." Hawkins assured her that in no expedition in which he should have the command, should any of the natives be carried away without their own consent, except prisoners of war. He declared that he considered it an act of humanity to transport men from a state of heathenism to the enjoyment of the blessings of civilized society, and of the Christian religion. The queen appeared to be satisfied with his statements, and dismissed him with the assurance, that while he and his associates acted with humanity and justice, they should enjoy her protection. In his next voyage, he met with an English ship of war, which joined itself to the expedition, and accompanied him to the coast of Africa. The natives had now become reserved and jealous of his designs. The crew of the ship of war, observing the hesitation of the Africans, began to deride the gentle methods of proceeding which Hawkins had adopted, and were not able to perceive the moral difference between calm treachery and undisguised violence. Hawkins cited the instructions of the queen and the dictates of conscience in vain. His men, after several unsuccessful attacks, in which many of them lost their lives, completed their cargo.* Hawkins was rewarded, on his return, for the supposed benefit which he had conferred on his country, by the addition of a crest to his coat of arms, consisting of "a demi-Moor, proper, bound with a cord,"—a fit emblem. In his third expedition, having attempted to carry on a contraband trade with the Spaniards, his small fleet was attacked by an overpowering force, and

* Grahame's History of the United States of North America, vol. i. p. 22.

nearly destroyed. After undergoing great hardships, he reached home in January, 1568.

In 1620, a Dutch ship, from the coast of Guinea, having sailed up James river, in Virginia, sold a part of her cargo of negroes, about twenty in number, to the planters.* These were the first slaves introduced into the territory of the United States. The apology which probably misled the understandings of the purchasers was this—the negroes who were first brought to Virginia, were enslaved before they came, and by the purchase of the colonists were delivered from the hold of a slave-ship and the cruelty of the Dutch. When slaves were neither numerous nor formidable, they appear to have been kindly treated, and their masters perhaps intended to emancipate them at some convenient season. The laws, however, which were enacted before the close of the century, were oppressive and sanguinary. It seems that *Indians* were also enslaved. By an act passed in 1679, for the better encouragement of soldiers, it was declared that “what Indian prisoners should be taken in a war in which the colony was then engaged, should be *free purchase* to the soldiers taking them.” In 1682, it was enacted, that “all servants brought into Virginia by sea or land, not being Christians, whether negroes, Moors, mulattoes or Indians, except Turks and Moors in amity with Great Britain, and all Indians which should thereafter be sold by neighboring Indians, or any other trafficking with us, as slaves, should be *slaves* to all intents and purposes.” These acts, so far as the Indians were concerned, were virtually repealed in 1691. Together with many solemn denunciations and penal enactments against “travelling on the Sabbath, profane cursing, or profanely getting drunk,” it was enacted that a slave committing a capital crime should be tried by commissioners named by the governor, without the intervention of a jury, and that the death of a slave occasioned by the correction of a master should not be accounted felony, “since it cannot be presumed,” says the act, “that premeditated malice, which alone makes murder felony, should induce any man to destroy his own estate.”

Slavery seems to have been established in Maryland from its earliest colonization. An act of the assembly of 1639, describes *the people* to consist of all Christian inhabitants,

* Beverley's History of Virginia.

slaves only excepted. This is the more remarkable as that State was settled by Roman Catholics, who, for the sake of their faith, had incurred exile from their native country. The unlawfulness of slavery had been solemnly declared by the pontiff, whom the papists regard as the head of their church. Pope Leo the tenth said, that "not only the Christian religion, but nature herself cried out against a state of slavery." In 1663, the following act was passed. "All negroes or other slaves within the province, and all negroes and other slaves to be hereafter imported into the province, shall serve *durante vita*; and all children born of any negro or other slave, shall be slaves as their fathers were for the term of their lives." Slavery was introduced into the Carolinas in the autumn of 1665, by Sir John Yeamens, who came from Barbadoes with a number of emigrants, and settled on the southern bank of the Cape Fear river. In the constitution which was framed by the celebrated John Locke, and which consisted of one hundred and twenty ponderous articles, it was declared that "every freeman of Carolina, possesses absolute power and authority over his negro slaves, of what opinion or religion soever." This singular regulation has little apology, for there were no negroes in the province at this time, nor long after, except the few whom Yeamens had brought from Barbadoes. In 1723, the population of South Carolina amounted to 33,000, including 18,000 slaves. The demand for slaves was increased by the increasing cultivation of rice, which was thought too laborious for European constitutions; and the slave-ships of Great Britain encouraged the demand by the readiness with which they supplied it.* In the patent granted to the proprietors of Georgia, by George II. it was declared that "all persons born within the said province, and their children and posterity, are free denizens as if they had been born in any of his majesty's dominions." In January, 1735, it was ordered by the king in council, that no person under any pretence whatever, should hire, keep, lodge, board, or employ a negro, except on special leave of the trustees. A compliance with these regulations was rendered very difficult by the proximity of South Carolina and Florida, in both which territories slavery was allowed. In 1747, though slavery was not formally introduced, yet the spirit of the prohibition had been

* Grahame, vol. i. page 178.

set at nought in numberless instances. Negroes were hired in some cases for one hundred years. Habersham, who succeeded Whitefield in the care of the Orphan House, having experienced many difficulties in procuring white servants, at length employed negroes. The emigrants from Germany and the Highlands of Scotland, were earnest in their opposition to its introduction. A clergyman, by the name of Boltzius, honorably distinguished himself by writing a warm remonstrance to George Whitefield. This celebrated preacher advocated the expediency of introducing slaves on account of the practical difficulties experienced in the want of them, and from the superior opportunities which this country presented over Africa, for their instruction in Christianity.* So great was the excitement on account of the supposed hardship of not being permitted to hold slaves, that the proprietors at length summoned a convention to consider the subject. In 1747, twenty-three delegates met in Savannah, and opened the door to the unrestrained introduction of slaves, with the proviso, more honored in the enactment than in the observance, that the slaves should be educated and religiously instructed, and should not be punished with inhumanity. Lady Huntingdon stocked a large plantation for the support of the Orphan House.†

By his acquisition of the Delaware territory, it is probable that William Penn, on coming to the possession of his American domains, found the system of negro slavery already established within them. During his first visit, it appears that a few negroes were imported into Pennsylvania, and were purchased by the Quakers as well as by the other settlers. While the scarcity of laborers enforced the temptation to this practice, the kindness of Quaker manners, contributed to soften its evil and veil its iniquity; and it was not till the year 1688, that the repugnance of slavery to the tenets of Christianity, was first suggested to the Pennsylvanians by the emigrants, who had resorted to them from Germany. In compliance with a suggestion of the Germans, a resolution declaratory of the inconsistency between slavery and Christianity, was passed in the same year by the annual meeting

* The infirmity of human nature was never more impressively exhibited than in the conduct of John Locke, George Whitefield, and Lady Huntingdon, in behalf of slavery. The loftiest and holiest human minds are sometimes the dupes of the most miserable sophistry.

† See McCall's History of Georgia, vol. i.

of the Quakers of Pennsylvania. In 1696, they repeated their former declaration, adding to it an earnest admonition to the members of their society to refrain from all farther importation of negro slaves. On his second arrival in the country, Penn, perceiving the evils which had resulted from the institution, presented two bills to the assembly for regulating the morals and punishments of the slaves. One of them was rejected, and the other adopted. At the same time, by his ecclesiastical authority, Penn introduced several provisions into the discipline of the Friends, which were very salutary in their effects on the negroes. A sense of what was due to this injured class of men, was thus gradually cherished in the general body of the inhabitants of Pennsylvania, and which obtained for the slaves a treatment far more equitable than they enjoyed in any other colony. Notwithstanding the encouragement afforded by the British government to the importation of negroes into all the American settlements, the slaves in Pennsylvania never formed more than a very insignificant fraction of the whole population of the province. Slavery acquired a firmer hold in Delaware. At what precise period, and by what class of persons, slavery was introduced into New Jersey, it is difficult to determine. The Quakers, as in Pennsylvania, became proprietors of slaves. As early as 1696, the members of the sect in both provinces, united in an effort to stay the further importation of slaves.

In the State of New York, slavery was introduced at an early period. By a law, passed in 1702, slaves were forbidden to meet together in greater number than three, except when assembled for labor. Masters were enjoined by law to baptize their slaves, and encouraged to do so by a provision that their baptism should not entitle them to freedom. Manumission was discouraged by a heavy fine. Slaves were disqualified from bearing evidence against any persons but slaves, and no negro, Indian, or mulatto, though free, could possess lands or hereditaments. By an act passed in 1702, and confirmed in 1708, a reward of twenty shillings was offered to every *Christian*, and half that sum to every Indian and *slave*, for killing a wolf in the provincial territory. In 1712, there was a very formidable insurrection of slaves in New York city. It is horrible to look back on the details and results of the trials. A number of these unhappy men were burned at the stake! Nineteen in all were executed.

The climate of New England, rather than any other cause, seems to have been a barrier to the prevalence of slavery. It is supposed that no more than three ships belonging to Boston, were ever employed in the slave traffic in one year. No other port in that colony was at all concerned. At one time a joint trade in rum and slaves was carried on with Barbadoes. The earliest mention of slavery in the colonial histories is in 1639; one Samuel Maverick, of Noddle's Island, being in possession of two slaves. The number of Africans, mostly slaves, in Massachusetts including Maine, in 1763, was 5,214; in 1776, 5,249; and in 1784, 4,377.* Rhode Island, particularly the towns of Bristol and Newport, were extensively concerned in the importation of slaves. The degree in which Connecticut was implicated, we are not able to ascertain.

The commonwealths of Pennsylvania and Massachusetts have the honor of leading the way in the ABOLITION of slavery. The efforts of William Penn for the accomplishment of this object have been already recited. Before the year 1641, the general court of Massachusetts re-enacted some of the most benevolent provisions of the Mosaic code, touching this subject. In 1645, a Mr. Williams of Piscataqua, was required to give up a slave who had been kidnapped on the coast of Guinea. In 1645, the same legislature inhibited the trade in slaves. The disputes with Great Britain seemed to have awakened an extensive sympathy for the negroes. Remonstrances were sent to the British government, previously to the Declaration of Independence. In 1770, there was a decision in the supreme court, which was highly favorable to a slave. Nathaniel Appleton and James Swan, eminent merchants, and judge Sewall, gave a zealous and enlightened support to the friends of freedom. On the 1st day of March, 1780, the assembly of Pennsylvania passed a bill with this expressive title, "An act for the gradual abolition of slavery." "We esteem it a peculiar blessing granted to us," say the legislature, "that we are enabled this day to add one more step to universal civilization, by removing as much as possible, the sorrows of those who have lived in un-

* See Dr. Belknap's answers to the inquiries of judge Tucker of Virginia, in the second volume of the Collections of the Massachusetts Historical Society.

deserved bondage, and from which, by the assumed authority of the kings of Great Britain, no effectual relief could be obtained.* Weaned by a long course of experience from those narrow prejudices and partialities we had imbibed, we find our hearts enlarged with kindness and benevolence towards men of all conditions and nations ; and we conceive ourselves at this particular period extraordinarily called upon, by the blessings we have received, to manifest the sincerity of our profession, and to give a substantial proof of our gratitude." "And whereas the condition of those persons who have been heretofore denominated negro and mulatto slaves, has been attended with circumstances which not only deprived them of the common blessings that they were by nature entitled to, but has cast them into the deepest afflictions by an unnatural separation and sale of husband and wife from each other, and from their children—an injury, the greatness of which can only be conceived by supposing that we were in the same unhappy case. In justice, therefore, to persons so unhappily circumstanced, &c. Be it enacted, That all persons, as well negroes and mulattoes as others, who shall be born within this State from and after the passing of this act, shall not be deemed and considered as servants for life, or slaves ; and that all servitude for life, or slavery of children in consequence of the slavery of their mothers, in the case of all children born within this State from and after the passing of this act as aforesaid, shall be, and hereby is **UTTERLY TAKEN AWAY, EXTINGUISHED, AND FOREVER ABOLISHED.**" No person, then a slave, could be retained when over twenty-eight years of age, unless registered previously to November of that year. The abolition of slavery in Massachusetts, takes its date one day *later* than the date of the abolition-law of Pennsylvania. It resulted in Massachusetts as a consequence of the primary article in the *bill of rights*, prefixed to the constitution of the State—the language of which article is, "all men are born free and equal, and have certain natural, essential, and unalienable rights, among which may be reckoned the right of enjoying and defending their lives and lib-

* The most signal effort here alluded to on the part of the general assembly of Pennsylvania, when a colony, to prevent the importation of slaves, was an act passed June 12, 1712, but disallowed and accordingly repealed by Queen Anne, on the 20th of February, 1713. This is one of numerous instances, showing that the government of the mother country were determined at all events to fasten slavery on their colonies.

erties ; that of acquiring, possessing, and protecting property ; in fine, that of seeking and obtaining their safety and happiness." This clause was inserted, not as expressing a general truth, but with a particular application to the colored people. Some slaves immediately assumed their freedom. In 1783, a decision of the supreme court in favor of a colored man, gave a death blow to the system. The legislature of Connecticut, at a special session held in January, 1784, for the purpose of revising and amending the code of laws, agreed to incorporate this section ; "No negro or mulatto child, that shall after the first day of March, 1784, be born within this State, shall be held in servitude longer than until they arrive at the age of twenty-five years, notwithstanding the mother or parent of such child was held in servitude at the time of its birth, but such child, at the age aforesaid, shall be free." According to the census of 1830, there were twenty-five slaves in Connecticut. About the same time the legislature of Rhode Island enacted a law on the same subject, varying in a slight degree from that of Connecticut, yet fixing the same day as the period at which hereditary servitude should cease. Sixteen slaves are enumerated in the last census. The importation of slaves into Connecticut was prohibited in October, 1774, and in Rhode Island, it is believed, at a period equally remote. New Hampshire having in her constitution, which was finally ratified on the eighth day of February, 1792, inserted a provision of similar import, and comprised indeed in nearly the same words with that already cited from the constitution of Massachusetts, has, by *implication*, also abolished slavery within her territory. The citizens of Vermont, not contented with *implication* on such a momentous subject, established by distinct enunciation, the inference as well as the principle, in their constitution formed in July, 1793. The following are the words of the inference ; "Therefore, no male person born in this country or brought over from sea, ought to be holden by law to serve any person as a servant, slave, or apprentice, after he arrives at the age of twenty-one years, nor female, in like manner, after she arrives at the age of eighteen years, unless they are bound by their own consent after they arrive at such age, or bound by law, for the payment of debts, damages, fines, costs, or the like."

The first act of the State of New York on the subject, bears date the 29th of March, 1799, and provides, "That all

children born of slaves after the fourth of July, 1799, should be held by the owner of the mothers of the same only until they should respectively attain to the age of twenty-eight years, if males; and if females, until the age of twenty-five years." Another act of similar import was passed April 8th, 1801. A final blow was given to slavery in that State, by an act of March 31st, 1817. The fourth section is as follows; "Every child born of a slave within this State, after July 4th, 1799, shall be free, but shall remain the servant of the owner of his or her mother, and the executors, administrators, or assigns of such owner, in the same manner as if such child had been bound to service, by the overseers of the poor, and shall continue in such service, if a male, until the age of twenty-eight years, and if a female until the age of twenty-five years; and every child born of a slave within this State, after the passing of this act, shall remain a servant as aforesaid, until the age of twenty-one years, and no longer." The thirty-first section declares that "every negro, mulatto, or mustee, within this State, born before the fourth of July, 1799, should, from and after the fourth day of July, 1827, be free." This day has passed, and not a slave is now found in the borders of this great State. After several ineffectual efforts on the part of the advocates of human rights, an act was at length obtained on the 14th day of February, 1804, from the legislature of New Jersey, entitled "an act for the gradual abolition of slavery." It does not differ materially from the law of Rhode Island, except that white male children born of slaves after the fourth of July, 1804, may be retained *as servants*, by the owners of their mothers, until the age of twenty-five years only, and female children, in like manner, until the age of twenty-one years only. The number of slaves in 1830 was 2,254; 14 of whom only were under ten years of age.

From the States and territories north of the Ohio river and east of the Mississippi, slavery is forever excluded by the provisions of an "ordinance for the government of the territory of the United States, northwest of the river Ohio," which was ratified by Congress, July 13th, 1787. The ordinance recites and adopts certain articles, previously agreed upon by the States of Massachusetts, Connecticut, New York, and Virginia, in the compact by which these States ceded the Northwestern territory to the Federal government. The articles alluded to are styled, "Articles of compact between

the original States and the people and States within the said territory, *forever to remain unalterable, unless by common consent.*" The sixth article provides that "there shall neither be slavery nor involuntary servitude in said territory, otherwise than in the punishment of crimes whereof the party shall have been duly convicted." The inhabitants of Ohio, in addition to the condition contained in the ordinance, embodied the following excellent provision in their constitution. "Nor shall any indenture of any negro or mulatto, hereafter made and executed *out* of this State, or if made *in* the State where the term of service exceeds one year, be of the least validity, except those given in the case of apprenticeships." A provision in nearly the same words is inserted in the constitution of Illinois, and also in the constitution of Indiana, with the omission in the latter of the words, "*or if made in the State.*"*

Maine, as a distinct sovereignty, was never contaminated with slavery, having been a part of Massachusetts till 1820. Her constitution, adopted October 29, 1819, and ratified by Congress, March 2d, 1821, contains the same declaration of unalienable rights, which gave freedom to all slaves within the parent commonwealth.

The number of States in which slavery is abolished is twelve, or one half of the whole number. The abolition-acts

* The following is a brief statement of the measures adopted respecting this subject. The session was made on the part of Virginia, in March, 1784. On the 19th of April following, a committee, consisting of Messrs. Jefferson, Chase, and Howell, reported a plan for a temporary government of the territory, in which was this article—"That after the year 1800, there shall be neither slavery nor involuntary servitude in any of the said States, otherwise than in punishment of crimes, whereof the party shall have been convicted." Mr. Spaight of North Carolina moved to strike out this paragraph. The question was put, "Shall these words stand as part of the plan?" New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, and Pennsylvania, seven States voted in the affirmative. Maryland, Virginia, and South Carolina, in the negative. North Carolina was divided. As the consent of nine States was necessary, the words could not stand, and were stricken out accordingly. Mr. Jefferson voted for the clause, but was overruled by his colleagues. In March of the next year, Mr. King, of Massachusetts, seconded by Mr. Ellery, of Rhode Island, proposed the formerly rejected article, with this addition, "And that this regulation shall be an article of compact, and remain a fundamental principle of the constitutions between the thirteen original States, and each of the States described in the resolve," &c. On this clause, which provided the adequate security, the eight northern States voted in the affirmative, and the four southern States in the negative. The votes of nine States were not yet obtained, and the motion was lost. Two years afterwards the requisite number of votes was received, and the existing ordinance was established. The articles were drawn up by Nathan Dane, of Beverly, Massachusetts.

of Pennsylvania, Connecticut, Rhode Island, New Jersey, and the first two abolition-acts of the State of New York, were *gradual*, in the sense that they prevent the enslavement of the unborn, while they leave unaffected the condition of those already in existence. The last act of New York, and the constitutional provisions of Massachusetts, New Hampshire, and Vermont, and the sixth article of the ordinance of congress of 1787, for the government of the territory northwest of the Ohio, were *immediate*, in the sense that they communicated freedom to those previous to, and at the time of the passage of the acts held as slaves, though the freedom was not in all cases conferred instantaneously.*

The introduction of negro slavery into the country, was a part of the colonial policy of Great Britain. It was considered to be the dictate of sound policy on the part of the first congress, to leave the whole subject untouched. Accordingly, when the original draught of the Declaration of Independence was presented to that body, a portion of the instrument which reprobated in strong language the conduct of the mother country in relation to the slave population, was entirely stricken out.†

When the articles of confederation between the several States were adopted, the topic of slavery was again carefully excluded. At the meeting of the convention to form the constitution of the United States, in 1787, a number of questions connected with the subject of slavery came up for discussion. The most important were the four following. The ratio of representation; the time when the slave trade should cease; the disposal of fugitive slaves; and the aid which should be furnished by the United States in case of insurrections, &c.

1. The ratio of representation. On the 11th of June, it was moved by Mr. King, of Massachusetts, and seconded by Mr. Rutledge, of South Carolina, "That the right of suffrage in the first branch of the national legislature, ought not to be according to the rule established in the articles of confederation, but according to some equitable ratio of representation."

* For a part of the preceding statements, we are indebted to the very able "sketch of the laws of slavery," by George M. Stroud, Esq. 1828.

† Mr. Jefferson supposed that this clause was stricken out in complaisance to South Carolina and Georgia, who wished to continue the importation of slaves, and that the northern carriers also felt a little tender under that censure.

The motion was adopted by a vote of seven States in the affirmative. Thereupon it was moved by Mr. Wilson, of Pennsylvania, and seconded by Mr. Charles Pinckney, of South Carolina, that after the words "equitable representation," there should be added the following words, "In proportion to the whole number of white and other free citizens and inhabitants of every age, sex, and condition, including those bound to servitude for a term of years, and three-fifths of all other persons not comprehended in the foregoing description, except Indians, not paying taxes in each State." On this question Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, and Georgia, voted in the affirmative, and New Jersey, and Delaware, in the negative. New Hampshire was not at that time represented. The principal opponents to this mode of representation, were Mr. Gerry of Massachusetts, and Mr. Martin of Maryland. Mr. Gerry said that "the idea of property ought not to be the rule of representation. Blacks are property, and are used at the southward as horses and cattle are at the northward; and why should their representation be increased at the southward on account of the number of slaves, any more than the representation of the north should be increased on account of their horses or oxen." Mr. Martin gives the following synopsis of the objections to the measure; "that taking slaves into the computation, involved the absurdity of increasing the power of a State in making laws for freemen, in proportion as that State violated the rights of freedom; that it might be proper to take slaves into consideration when taxes were to be apportioned, because it had a tendency to discourage slavery; but to take them into account in giving representation, tended to encourage the slave trade, and to make it the interest of the States to continue that infamous traffic; that slaves could not be taken into account as men or citizens, because they were not admitted to the rights of citizens in the States which continued or adopted slavery. If they were to be taken into account as property, it was asked, what peculiar circumstance should render this property, of all others the most odious in its nature, entitled to the high privilege of conferring consequence and power in the government to its possessors rather than any other property?" To these various allegations it was replied, that slaves are considered by our laws in some respects, as persons, and in other respects as property. In

being compelled to labor for a master, in being vendible, &c. the slaves fall under the legal denomination of property. On the other hand in being protected in life and limbs, and in being punishable themselves for all violence committed against others, the slaves are clearly regarded as members of civil society; not as a part of the irrational creation, but as moral persons. Moreover, would it be impartial or consistent to reject the slaves from the list of inhabitants, when the shares of representation were to be calculated, and insert them on the lists when the tariff of contributions was to be calculated. Might not some surprise also be expressed, that those who reproach the southern States with the barbarous policy of considering as property, a part of their human brethren, should themselves contend, that the government to which all the States are to be parties, ought to consider this unfortunate race more completely in the unnatural light of property, than the very laws of which they complain? To the objection that slaves are not included in the estimate of representatives in any of the States possessing them, it was replied that it was a fundamental principle of the constitution, that as the aggregate number of representatives allotted to the several States is to be determined by federal rule, founded on the aggregate number of inhabitants, so the right of choosing this allotted number in each State, is to be exercised by such part of the inhabitants, as the State itself may designate. Again, government is instituted no less for the protection of the property, than of the persons of individuals. In the constitution, the rights of property are committed into the same hands with personal rights. Some attention ought to be paid to property in the choice of those hands.*

2. The time when the slave trade should cease. In order to understand this subject fully, it is necessary to make a preliminary remark. At the time the constitution was formed, it was the interest of the northern States, that there should be no restraints on their navigation, and that they should have full power, by a majority in congress, to make commercial regulations in favor of their own, and in restraint of the navigation of foreigners. The southern States wished to impose a restraint on the northern, by requiring that two thirds in congress, should be requisite to pass an act in regulation of

* See the 54th number of the *Federalist*, and the speech of the Hon. Luther Martin, of Maryland, in the 4th volume of *Elliot's Journal*.

commerce ; they were apprehensive that the restraints of a navigation law would discourage foreigners, and by compelling them to employ the shipping of the northern States, would probably enhance their freight. This being the case, they insisted strenuously on having this provision engrafted in the constitution ; and the northern States were as anxious in opposing it. On the other hand, the small States, seeing themselves embraced by the confederation upon equal terms, wished to retain the advantages which they possessed, on equal terms. The large States, on the contrary, thought it not right that Rhode Island and Delaware should enjoy an equal suffrage with themselves. From these circumstances a delicate and difficult contest arose. It became necessary therefore to compromise, or the convention would have been dissolved, without effecting any thing.* On the 22d of August, this subject was committed to a committee of eleven, one member from each State—Langdon of New Hampshire, King of Massachusetts, Johnson of Connecticut, Livingston of New Jersey, Clymer of Pennsylvania, Dickinson of Delaware, Martin of Maryland, Madison of Virginia, Williamson of North Carolina, C. C. Pinckney of South Carolina, and Baldwin of Georgia. On the 24th, the committee reported that the slave trade should not be prohibited in such States as permit the same prior to the year 1800, but a tax may be imposed at a rate not exceeding the average of the duties laid on imposts. On the 25th, it was moved to strike out 1800, and insert 1808, which passed ; Massachusetts, New Hampshire, Connecticut, Maryland, North Carolina, South Carolina, and Georgia, voting in the affirmative, and New Jersey, Pennsylvania, Delaware, and Virginia, in the negative. The last part of the report was amended, so that a tax might be imposed on such importation, not exceeding ten dollars for each person. This report met with considerable opposition. It was said that we had just appealed to the Supreme Being for his assistance as the God of freedom, who could not but approve our efforts to preserve the rights which he had thus imparted to his creatures ; that now, when we had scarcely risen from our knees, from supplicating his aid and protection, we were placing in that free government which he had enabled us to establish, a provision to encourage the slave trade, wantonly sporting with the rights of our

* See the speeches of Alexander Hamilton, in the New York Convention.

fellow men, and insulting that Being whose protection we had implored. It was urged, that we ought expressly to prohibit, in the constitution, the further importation of slaves, and to authorise the general government to make such regulations from time to time, as should be thought most advantageous for the gradual abolition of slavery, and the emancipation of the slaves which are already in the States. It was contended that slavery is inconsistent with the genius of republicanism, and has a tendency to destroy those principles on which it is supported, as it lessens the sense of the equal rights of mankind, and habituates us to tyranny. South Carolina and Georgia were opposed to any restriction in respect to the time when the traffic should cease. Virginia had abolished it several years before as an independent State.

3. *Fugitive Slaves.* The following part of the fourth section of the second article of the constitution was adopted unanimously, on the 29th of August. "No person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due." By a decision of the supreme court of the United States, this provision does not extend to a slave voluntarily carried by his master into another State, and there left under the protection of a law declaring him free; but to slaves escaping from one State into another.

4. *Suppression of insurrections.* The fourth section of the fourth article has relation to this subject, and is as follows: "The United States shall guarantee to every State in this Union a republican form of government, and shall protect each of them against invasion; and on application of the legislature, or of the executive, when the legislature cannot be convened, against domestic violence."

Such are the various provisions of the constitution in relation to this subject. It was soon found to be necessary for congress to act. In the convention of Virginia, called to ratify the constitution, governor Randolph said, "I hope there is none here, who, considering the subject in the calm light of philosophy, will make an objection dishonorable to Virginia, that at the moment they were securing the rights of their citizens, an objection is started, that there is a spark of hope, that those unfortunate men now held in bondage, may by the operation of the general government be made free."

At the first congress, petitions on the subject were brought forward. The Pennsylvania Abolition Society presented a memorial, praying congress to promote the abolition by such means as it possessed. This memorial was referred in the house to a select committee, consisting of Foster of New Hampshire, Gerry of Massachusetts, Huntington of Connecticut, Lawrence of New York, Sinnickson of New Jersey, Hartley of Pennsylvania, and Parker of Virginia—all from the free States but the last. This committee made a report, which was considered and discussed on several days by a committee of the whole house. Being amended, though without material alteration, it was made to express three distinct propositions, on the subject of slavery and the slave trade. First, in the words of the constitution, that congress could not, prior to 1808, prohibit the migration or importation of such persons as any of the States then existing, should think proper to admit. Second, that congress had authority to restrain the citizens of the United States from carrying on the African slave-trade, for the purpose of supplying foreign countries. On this proposition, the early laws against those who continue in the traffic are founded. Thirdly, that congress have no authority to interfere in the emancipation of slaves, or in the treatment of them in any of the States; it remaining with the several States alone to provide rules and regulations therein, which humanity and true policy may require. These resolutions received the sanction of the house, in March, 1790. It is important to observe that not only were the select committee, who reported the resolution, northern men, with a single exception, but nearly two thirds of the members of the house were northern men also. The house agreed to insert these resolutions on their journal.

From the provisions of the constitution just recited, from the decisions of the supreme court, and from the action of congress, the following inferences may be legitimately deduced.

1. No inconsiderable portion of the guilt of the introduction of slavery into this country is resting on Great Britain. An impartial reader of the colonial history will be fully convinced of this. Virginia and other States remonstrated repeatedly and most earnestly to the parent government, but the remonstrances in every instance were thrown back, sometimes with studied reproach.

2. Slavery has been always considered as a subject for the consideration and action of the *individual States* concerned. This is the uniform testimony of the proceedings of the old congress, of the articles of confederation, of the acts of congress under the confederation, of the convention which formed the constitution, of the measures of congress under the constitution, and of the decisions of the supreme court of the United States. While subject to Great Britain, no attempt was made by one State to interfere in the slave policy of another State.

3. Slavery is recognized tacitly but distinctly in the constitution. However much we may wish that this excellent frame of government were divested of the obnoxious articles, there is now no remedy, except by modification or a new constitution. We must take the instrument as it is. It is a constitution for the whole country, and for each of the States. All are sworn to fulfil the conditions which they have voluntarily assumed.

4. Slaves are recognized as *persons* by the constitution. Three-fifths of them are in some sort represented in the government of the country.

5. They are also regarded simply as *property*. Two-fifths are not even nominally represented. Their personal liberty is taken away by the provision which compels a State to deliver up a fugitive slave to his owner.

6. No measures can be lawfully taken by the citizens of the free States, which shall tend to promote disturbance and insurrection among the slaves. We are parties to a solemn covenant, and we must abide by it. The *legal* right of the master to the slave is entire. The people of the free States have no authority to adopt measures which shall even indirectly tend to political disunion and servile war.

7. We are justifiable, notwithstanding, in using all lawful methods to accomplish the abolition of slavery. Because we have no legal right to interfere, it does not follow that we have no moral right to use argument and earnest expostulation. We have moral obligations to discharge, when the enactments of the books are against us. As fellow countrymen and as fellow men, we are authoritatively charged by conscience, and self-interest, and love of country, to testify our sentiments in regard to slavery. A legal right cannot of course seal up the lips of a man. A nuisance in the north, though sanctioned by law, is the proper object of animadver-

sion at the south. We desire that our Southern brethren would address us in tones of utmost severity respecting any abuse or legalized crime of which they know us to be guilty. We claim the same rights in respect to evils which exist among them. There are duties to which the constitution does not allude—high moral and religious duties, which no man can foreclose or nullify. They are to be discharged prudently, but nevertheless, firmly, and unshrinkingly. We are to consult, indeed, the proprieties of time and place, but in no circumstances to compromise duty, or give up fundamental principles. It is perfectly manifest that the framers of the constitution viewed the matter in this light. They were compelled by stern necessity to admit slavery into the constitution. They believed that a constitution could not be formed without it. The tedious circumlocutions which they adopted to avoid mentioning the word *slave*, in the constitution, is a true index of their feelings and opinions. We are not to overlook this point when we undertake to interpret it. The views and intentions of its framers are always to be taken into the account. Most of the sage men who formed the instrument, were totally opposed to slavery on principle. Governor Randolph, of Virginia, considered that the provisions of the constitution might have a remote tendency to abolition. The sentiments of Dr. Franklin are well known. John Jay, not, indeed, a member of the Federal Convention, but one of the strongest advocates of the constitution, was president of a Manumission Society. While, therefore, we proceed prudently, constitutionally, and in a Christian spirit, we are never to lose sight of the intrinsic and enormous evils of the slave system. We are never to relax our efforts until those evils are extirpated from the earth. The subject, in all its aspects and relations, is one of overwhelming importance. The evils are so great, of so long standing, they touch upon so many interests, they are incorporated with so much feeling and prejudice, and they increase so rapidly, that neither the wisdom of all our statesmen, the learning of all our scholars, nor the benevolence of all our philanthropists, are sufficient of themselves to remove or essentially to mitigate them. *We must rely on Him who is wonderful in counsel and excellent in working.*

We shall examine at length, in future numbers, the questions connected with abolition and African colonization.

ARTICLE VII.

PRESENT ATTITUDE OF MOHAMMEDANISM, IN REFERENCE TO THE SPREAD OF THE GOSPEL.

By ELI SMITH.

MOHAMMEDANISM has its principal seat in Turkey, where it has been the lot of the writer of this article to labor and journey. Heretofore it has raised there a haughty front against the religion of Jesus. Its laws have ever imposed tribute or the forfeiture of life upon unbelievers, and denounced inevitable death upon apostates. Its professors have long held at the disposal of their arbitrary will, large bodies of subjugated Christians; they once triumphed over the chivalry of Europe; and their sovereigns have for centuries sat upon the subverted throne of the Cæsars. Its doctrines and its history, in a word, have long placed Mohammedanism in a high attitude of contempt towards the gospel, and of opposition to the spread of it, both among its disciples, and among nominal Christians subject to them.

Let us dwell a moment upon this *past* attitude of Mohammedanism, before we speak of that which it is now assuming.

In reference to the *propagation of Christianity among Mohammedans*, its opposition has held the form of *law*—of law strictly executed. In Egypt even, where some of the institutions of Europe have been for several years professedly imitated, when the writer first arrived there, an instance of its execution occurred. A Mohammedan woman was discovered to have connected herself with the Greek church; a proof of her new faith was found in a cross stamped indelibly upon her arm; she was seized, carried to the Nile, and sunk in its waters. It has, in fact, long been the boast of the semi-independent inhabitants of Lebanon, that their mountain is the only spot in Turkey, where a Mohammedan can with impunity renounce his religion.

The law, or at least the execution of law, went farther than to punish *Moslems* who apostatized; it punished *Christians* who dared defame Mohammed. When at Alexandria, the writer was informed of a poor Christian, who had been insti-

gated by some sudden provocation in the bazar, to curse Mohammed. He was instantly seized, and it was only by embracing Mohammedanism, that he saved his life. No Christians in Turkey dare, in the presence of Mohammedans, curse the false prophet. They would be glad to do it, such is their hatred of his followers ; and they are ready to mention it as one of their grievances, that they are denied the privilege.—*Missionaries* wish not to curse Mohammed. They wish, by sober and convincing argument, to prove that he is a false prophet. But the *two* stand, in the estimation of Mohammedans, not far asunder. Missionaries have been formerly told, that by openly arguing against Mohammedanism, they would so trample upon the laws of the land, as to forfeit their European protection, and expose themselves without refuge, to Moslem vengeance. They have never, it is believed, found it true. But any direct attempt to proselyte Mohammedans to Christianity, has ever been regarded as a high offence. A German missionary, under the protection of the Russian army during its late invasion of Turkey, undertook to reason with the Turks, in the bazars and streets of Erzurum, against Mohammedanism, and in favor of Christianity. Only a few days elapsed, before the *kady* and the *mufti* informed the general, that, such was the popular displeasure at the missionary, they could not hold themselves responsible for his life.

In reference to *the spread of the gospel among the nominal Christians of Turkey*, the opposition of Mohammedanism has held, not so much the form of established law, as of *arbitrary oppression*. When a Christian had paid his capitation and other taxes, the Moslem government professed to regard with indifference the particular religious dogmas he might adopt, or the ecclesiastical connection in which he might place himself. From considerations of state convenience, it held indeed the ecclesiastical head of every sect, responsible in some respects for all in his communion ; and of course was ready to aid, by the civil power, in supporting his authority. Still it remained for such dignitaries themselves to move the first complaint against measures leading to dissent or reformation. If they remained quiet, foreign missionaries might put the Bible in every Christian's house, and, with aid from above, implant the seeds of grace in every Christian's heart in Turkey ; and find no Mohammedan *law* crossing their movements. And at the worst, the law could not touch their life, or their liberty.

But in Turkey, law is one thing, and the measures actually taken by rulers is often quite another thing. The haughty attitude towards Christianity, given to the Turks by their religion and their history, has often led them to trample arbitrarily upon the rights of even Europeans. Missionaries, the appointed agents of the despised religion, have been not a little obnoxious to such acts of oppression. The writer has travelled over regions, where the missionaries of *Rome*, though enjoying the patronage of ambassadors, have been imprisoned, bastinadoed, and banished, in endeavoring to propagate their faith among the nominal Christians of Turkey. How many thousands of dollars have been arbitrarily exacted from their establishments in Palestine and elsewhere, their accounts alone can tell. It cannot be forgotten, that *our own* Fisk and Bird, also, were once imprisoned in Jerusalem. Indeed, who does not remember, when the Turkish power was regarded as presenting such hindrances to missionary operations, that our first efforts in Palestine were undertaken with much fear and trembling.

Such was *formerly* the opposition of Mohammedanism to the spread of the gospel among Mohammedans, and among nominal Christians subject to Mohammedans.

In passing to speak of its *present* attitude, it cannot be said, that the anti-Christian articles of its code of laws have been repealed. The changes that have actually taken place in its *general* posture are *two*; one tending to *liberalize*, the other to *humble*, its professors. For the first time, probably, in its history, have innovations been formally introduced from Christian nations, as acknowledged improvements. Before, a wall of arrogance, cutting off the view of foreign superiority, hedged up Moslems to the contemplation of their own conceited exaltation. Be it that the innovations are military and in themselves of no moral value; they make a breach in this wall, and in their train may come in others, of a far different nature. They are an acknowledgment, that some good things may be borrowed from Christians, and their tendency is to *liberalize* the minds of Moslems for the admission of others more important.

Moslems have been *humbled* by the experience both of their *intrinsic*, and of their *relative* weakness. The authority of the sultan over his subjects, formerly rested upon a double basis; his ecclesiastical character, as head of the Moslem church, and his civil character as head of the Turk-

ish empire. The former acquired him the greatest veneration, and the most hearty obedience. His orders, issued in that capacity, for the head of an obnoxious pashá, had but to be displayed in the court of the victim, and the very officers of that court would aid in its execution. By his recent adoption of Christian improvements, he has severed this hold upon the veneration of his subjects. Some even scruple not to call him an infidel. To that religious fanaticism, in a word, which has ever been the strongest principle of obedience in the Turkish citizen, and of bravery in the Turkish soldier, he can no longer appeal. What a failure was his late attempt, by unfurling the sacred *sanjak el shereef* during the Russian war! Once he had but to impose the ban of empire upon the famous Aly Pashá of Yoannina, whose court even figured in the diplomacy of Europe during the war of the revolution, and the head of the outlaw soon graced the portals of the seraglio. Now, the same interdict is issued against Mohammed Aly of Egypt, and his victorious army only march the bolder toward the walls of the capital.—Of the *relative* weakness of their power, the Turks have recently had more than one imperative lesson. The battle of Navarino, destroying their navy, and in its consequences dismembering Greece from their empire, was one. Another was the Russian war, which in its progress placed their capital at the mercy of a conquering enemy, and at its close drained the resources of their treasury. I have studied the Turkish character, and if it has one distinctive trait, it is that of humbling itself under the rod. This experience, therefore, of intrinsic and relative weakness, could not but act as an effective antidote to that *arrogance*, which has entered so essentially into the opposition of Mohammedanism to Christianity.

What alterations have these changes in the *general* posture of Mohammedanism, made in its *particular* attitude toward the spread of the gospel? *To the spread of it among Moslems even, opposition is wearing a milder aspect.* That Moslems are yet reduced in their own estimation near enough to a level with other sects, to listen patiently to arguments from *native* Christians, upon the falsity of their faith, is not even now true. But to Europeans is at length assigned, in Moslem estimation, a relative standing, which begins to command for missionaries liberty to argue against Mohammedanism. From Egypt, where an attempt was once made to convince missionaries that openly to charge Mohammed with im-

posture, would endanger their lives, reports reach us of repeated discussions between missionaries and Moslems. From Damascus, the very seat of Moslem bigotry and arrogance—where, when the writer knew it, a European must wear the costume of an Osmanly rayah, or be liable to be mobbed; and where, since then, two travellers at one time found popular rage against Europeans so high, as to be forced to conceal themselves until they were sent away with a guard of thirty horsemen—from Damascus, even, we hear that an effectual door is opening for the circulation of the Scriptures. At Sidon, too, the gospel has been freely published to Mohammedans. Not many years ago, the wife and children of a leading Christian of that place, leaving home one morning as if to attend church, went before the governor, and renouncing their faith, returned Moslems. That hour made the man a widower, and childless. The mother was no longer his wife, nor were the children his; for no such relations could subsist between a Christian and Moslems. His property, even, was no longer his own; an officer accompanied them from the governor to enforce their claims to it. And he had not the right of complaining. In this very Sidon, has free discussion with Moslems been recently carried on for months, by Wortabet, himself a native Christian, though under European protection.

Such changes are great, they are astonishing. But we must impose upon ourselves a caution not to build upon them too high expectations. How general and how deep they may be, time will determine. To bring Moslems to tolerate discussion of the merits of their faith, is one thing; to bring them to tolerate apostasy from it, is another. Humbled as the Moslem's spirit is, that he can bear to hear his religion called in question by a missionary; let a missionary baptize a Moslem convert, and the law against apostates, may be found to be not yet, even virtually repealed. *This* change is to be hoped for from the *liberalizing* process which is beginning in the Moslem character. May we not look for a public opinion to result from the innovations already making such inroads upon Turkish prejudice, which shall cause the intolerant law of the Koran to become a dead letter, and hold men no longer accountable for changing their religion, to any other tribunal than to that of conscience and of God? Such a state of public opinion, it is believed, is *beginning* to be formed. The causes which are to produce it, have been the

longest in operation in Egypt. And to their effect doubtless, in part, is to be ascribed the tolerance of religious discussion under that government already alluded to. The extension of Egyptian rule over Syria, has undoubtedly given increased facilities there for missionary operations. In Constantinople, too, the capital of Mohammedanism, similar appearances are beginning to be observed. A feeling is commonly remarked among its inhabitants, that with their imitation of European dress and military tactics, it behoves them to put on something more of the European character. When the writer was last at the depository of the British and Foreign Bible Society at that city, a gentleman was sitting, as he entered, attentively examining the Scriptures. At length he arose, and purchased a copy in Turkish, and another in Arabic. It was not until then, so much of the aspect of a European had he in his dress and appearance, that he was discovered to be a Turk. He was no stranger there. He had already been accessory to the distribution of a considerable number of Bibles. And the keeper of the depository affirmed, that this was not the only Turk, that felt that while other things were borrowed from Europeans, it was important also to look at their religion.

The reader may ask, whether the reasoning we have pursued does not build too much upon *mere political events*. Such a question is answered by what we are now ready to say. For the conversion of Mohammedans, two distinct steps have been requisite. A door of entrance among them needed to be opened, and that door needed to be actually entered by missionary laborers. The former step lay beyond the reach of direct religious means, in the sovereign control of Providence. We have traced out the interesting arrangements by which, in giving to Mohammedanism an attitude towards the spread of the gospel among Moslems, less haughty and less repulsive, Providence has been taking this step. He has done wondrously; and we have thus far looked on. *We must look on no longer.* It is now our turn to work. The time may not yet have come for missions directly to the Mohammedans; but we ought to have missionaries enough among the nominal Christians of Turkey, for some one to be ever at hand to throw the light of divine truth into the opening mind of every Mohammedan inquirer; and to increase, by all desirable means, the number of such inquirers.

If we take not some such measures, all this providential preparation will bring out no good result. Whatever of humbling and of liberalizing all the political causes in the world can effect in the character of Mohammedans, will never make them Christians, nor good men. In this singularly interesting attitude, this transition-state, into which the Moslem mind is now brought, the impulse of some positive Christian agency is needed, or it will not even remain where it is; it will grow worse. No faith can be had in reformatory left in such hands as this now is in. The agents of Christ may stand aloof, but the agents of the devil will not. They are always at hand. It is now a study of many in Turkey, to accustom Moslems to balls, masquerades, and wine-bibbing, things formerly held in utter abomination. And in this they are succeeding. For, to imitate Europeans is now becoming common, and such specimens of Europe have heretofore been seen by Moslems, that to fall into practices like these, is in their estimation to be a European.—Can Christians fold their hands, and suffer such a golden harvest to be wholly reaped by the enemy? When shall the disciples of Christ come to have an activity in their Master's service, by which they shall anticipate the emissaries of Satan, and suffer them no longer to pre-occupy opening fields of usefulness! Shall it never be, until Satan is bound his thousand years, and Christians can take their own sluggish course without competition?

In reference to the spread of the gospel among the nominal Christians of Turkey, the opposition of Mohammedanism, it may be hoped, has entirely ceased. That those Christians themselves will call upon the civil power to suppress evangelical labors, (the only way in which opposition can assume a legal shape,) past experience gives us no reason to fear; except so far as Papists are concerned, and they in Turkey are comparatively few. The *arbitrary oppression*, in which Moslem opposition formerly chiefly consisted, may be considered as wholly passed by. A derangement of public authority amounting to anarchy alone, can bring it back. The Turkish government has lately received too many salutary lessons of civility, any longer wantonly to trample upon the rights of foreigners. European and American citizenship has now acquired sufficient respect, to secure even to the missionary his life and liberty, and the enjoyment of his civil rights; and he can go any where, that public law is respect-

ed, preaching the gospel to the numerous Christian sects of Turkey, with no Turkish ruler disposed to hinder or make him afraid in so doing.

In referring this change to other than religious causes, is the writer again accused of a propensity to dwell upon political events? If limited to the class of events actually alluded to, he pleads guilty to the charge. Had the six eventful years, that he has mingled with Mediterranean affairs, where such events have so rapidly succeeded each other, found him indulging no such propensity, he would accuse himself of possessing the susceptibilities, neither of a Christian, nor of a man. Around him was the theatre in which had occurred the great transactions, that, from the remotest ages, have decided the destinies of our world; there were to be developed the wonderful scenes of yet unfulfilled prophecy; and the passing events of every day seemed to take a visible hold upon the fate of nations. What Christian, what man, could fail to open his eyes upon such a book of providence spread out before him? Is there a Christian that reads these pages, who did not stretch his eye across the Atlantic to watch the progress of the Russian arms, and whose very Christian feelings did not sharpen his vision? The writer, also, looked at the same events from a nearer point, to see what God would bring out of them for the advancement of his kingdom. That he has actually brought much out of them, and of the other events that have recently befallen Turkey, has been already shown.

But how true is it that God's ways are not as our ways! Were not Christians generally disappointed that the Russian army did not march at once upon the capital, and annihilate by force the dominion of the successors of Mohammed? Had it done so, the extension of Russian laws over Turkey would have been to the nominal Christian sects there, like the congealing of lava upon Pompeii and Herculaneum; casing them up in their present condition, immovable by their own exertions, and intangible to missionary efforts. Even missionaries to Mohammedans, would have found their hands tied, by the claims of an established church to their converts. God seems specially to have upheld the Mohammedan power, with just strength enough still to extend its levelling laws over Christian sects, to the prevention of any rising consciousness of their own power which would make them intolerant; and with just weakness enough quietly to allow the labors of missionaries among them, and expose its own pro-

fessors to some evangelical influence. Indeed, who can say, that the destruction of Mohammedan power was not too high a prize to be awarded to Russian ambition, and that God has not reserved it for missionary enterprise to win, by converting Moslems to the faith of Jesus? By turning those churches, which now by their ungodly conduct only prejudice Moslems against Christianity, into truly pious communities, each set as a city upon a hill that cannot be hid; and in the mean time availing ourselves of every suitable opportunity to speak to Moslems themselves of Jesus and him crucified, even this great work may be effected.

Among the *native Christians*, at any rate, in the present crisis of Mohammedanism, has Providence opened a wide field for missionary culture in Turkey. Among *them* especially are missionaries called for. How urgent is the call, might be shown by portraying their wretched spiritual condition. But how should the picture be drawn so as to exhibit faithfully the impression which extensive survey has stamped so indelibly upon the mind of the writer? How should he express the full urgency of the call he brings?

During six years of missionary wanderings and labors, he has had chiefly to do with men bearing the name of Christians. In Egypt, he has found the *Copts*; in Palestine and Syria, Greek, papal Greek, and Maronite *Arabs*; in Greece and its islands, in European Turkey, and in Asia Minor, *Greeks*, mostly of the Greek church; in Armenia and elsewhere, *Armenians*; and in the adjacent regions of Georgia and Persia, *Georgians* of the Greek, and *Syrians* of the Nestorian church. Their whole number is probably not far from 6,000,000, a majority of whom are in the Turkish empire. They are relics of churches planted by apostles' hands; churches unto whom were first given the oracles of God; in which the candle of piety once burned brightly, and from which emanated the light that now shines upon these ends of the earth. But in treading over again the tracks of apostles and martyrs, the writer has sought in vain for an individual that now breathes the spirit of Jesus, unless he had borrowed it from a foreign source.

The history of their degeneracy is briefly this.—There having been among them from the first no means of easily multiplying copies of the Scriptures, the Bible became at length too dear and scarce for many private individuals to possess; and the people were dependent for their scriptural

knowledge upon the instructions of their clergy, and the reading of the word at church. The former source was soon corrupted, and ere long dried up. For the clergy, becoming secularized at heart, substituted in their teaching the speculations and traditions of men for the word of God, and at length preaching, of whatever kind, was entirely banished to give place to 'rites and forms.' Throughout the Greek nation now, a sermon is rarely heard except in Lent; in Armenia we heard only one, and a pulpit we did not find in a single church. The reading of the word, too, soon became of no avail, for new forms of speech springing up, the ancient dialects grew obsolete, and the Scriptures came to be sealed up in a dead language. Such was also the case with their prayers. For centuries, they have not only listened to God's instructions, but have also worshipped him, in an unknown tongue. The only exceptions to this remark *now*, among all of whom I am speaking, are the few who use the Arabic language.

They have become, in a word, *a people without the Bible*. And what is it to be without the Bible? In this country, we know not what it is. Would we know, we must go ourselves and see. We must leave the intelligent preaching and devout prayers of our holy Sabbaths, with the blessed hopes of heaven they inspire. We must leave this healthful atmosphere of principled public opinion we breathe; and the honor and honesty in the dealings of man with man around us; with our enterprising trade and prosperous agriculture, of which they are the soul. Our multiplied schools and seminaries of learning, too; with the boasted liberty of our republican institutions, we must leave, and go to those benighted people upon which the Bible has ceased to shed its influence. See how, their religion becoming defective at the heart, they have, to satisfy conscience and quiet their fears, thrown around it the drapery of ceremonies, until all are now bowed down under a grievous bondage to external rites. Superstitious observances being then set off to counterbalance their sins; see how conscience is perverted, and the foundations of moral principle and uprightness are all out of course. See, also, springing hence, the paralyzing influence of universal dishonesty upon every department of industry and enterprise; and how the fountains of knowledge, too, being from the same influence no longer frequented, are choked up and

disappear. Behold then Turkish despotism, standing upon this triple basis of their dishonesty, sloth, and ignorance, riveting upon their necks its galling yoke. And finally, after a miserable life, witness them passing by multitudes into a cheerless, hopeless eternity.

In a word, accessible to the reach of our Christian benevolence there are millions of men, sunk in ignorance and sin to a degree that makes the present salvation of any hopeless. Though bearing the same holy name by which we are called, and inhabiting places consecrated by apostles' feet, they are still so degenerate that "the name of God is blasphemed among the gentiles through them," and Moslems confirmed in the errors of the false prophet. The Christianity they profess has lost the essential principles of the gospel; its beneficial influence has ceased; it is despised and oppressed. Need we an array of argument, and power of eloquence, to make us listen to their call upon our Christian sensibilities?

There *was* a time when a call from thence was heard by awakened Christendom. News was brought that the Holy Land was trampled under the feet of infidels, its sacred places profaned, and their devotees abused; and Europe poured forth hundreds of thousands of warriors, spent millions of money, and shed torrents of blood. In my ardent desire that the call I bring may be heard, I could almost wish myself Peter the Hermit, standing in some market place in France or Italy, and my readers one of the chivalrous assemblages that listened to him. Were we indeed enacting that scene of the dark ages, not an ear would fail to listen with absorbing attention, nor a heart to swell with the high wrought purpose of immediate action; and our country would be soon pouring forth her fleets and her armies to the conquests of Palestine. But I am not a pilgrim monk, reporting the profanation of sacred places, nor are my readers a collection of feudal knights, inspired only by papal superstition. I am a Christian missionary, come to bring my countrymen word, that in the vale of Egypt, among the desolations of Palestine, on the plains of Greece, in the mountains of Armenia, and wherever my feet have carried me, *the souls of men*, our brethren by blood and by name, are perishing. We are believers in Christ, professing to partake of that benevolence to souls which brought him from a throne in glory to a cross on Calvary. And shall the message

vibrate in our hearts a less thrilling chord of sympathy, and wake up a less effective zeal, than was felt by bigotted crusaders? Is a mere *handful* of missionaries all that enlightened Christian benevolence can send forth, where the superstition of the dark ages sent forth *armies*?

While urging my message, the image of the primitive ancestors of those for whom I plead, the converts of apostles and the founders of Christianity, comes up before me. I imagine their sainted spirits, with parental anxiety for their offspring increased by the knowledge and the holiness of heaven, to be hovering over us. They say to us, Brethren, once like you we gave our children precept upon precept, our daily prayers ascended to heaven for them, and we left with them that precious legacy, the word of God, anxiously hoping that their children's children, to the end of time, would follow us in unbroken succession to our mansions on high. Hereafter, upon the fair face of your beloved America, as now upon that glory of all lands which was once our country, a night of apostacy may settle down, and hordes of yet unnamed barbarian invaders fasten deep the blight of some new Mohammedanism. Would you then, yourselves, stoop from your abode in heaven to smile upon the inhabitants of some distant land, laboring to restore to your benighted and oppressed descendants, the lamp of eternal life? Hear, now, we pray you, the plea in behalf of ours. Restore to them the light so long since gone out among them, and receive the blessing of the whole assembly of prophets, apostles, and martyrs.

ARTICLE VIII.

JOHN MILTON.

By E. C. TRACY.

John Milton : his Life and Times, Religious and Political Opinions : with an Appendix, containing Animadversions upon Dr. Johnson's Life of Milton, &c. &c. By Joseph Ivimey, Author of the "History of the English Baptists," &c. &c.

THIS title promises a great deal. The author, too, informs us that he "has attempted to give a full length portrait" of Milton, "as a Patriot, a Protestant, and a Nonconformist;" and for that purpose, "has made considerable extracts from his *prose* writings, by which, in a good degree, he appears as his own biographer." There is something in the tenor and style of the Preface, that comes harshly across that feeling of regard for accomplished scholarship, with which one naturally takes up a work relating to Milton; but as the book has the recommendation of a respected name, is pioneered by warm and unqualified recommendations from many of the British Journals in the Dissenting and Whig interest, and hastened before the American public by one of our active booksellers, almost before the sheets from the London press were dry—you of course pass lightly over such faults, for the sake of what is promised in the body of the work. But—we regret to say it—your dream is very soon broken up. Your sense of *the befitting* is outraged continually; and errors, numberless and unaccountable, startle you on every page. You find, for instance, a paragraph beginning thus:

"Some minister, said by Milton to be a son of Bishop Hall, in writing against his [Milton's] *Animadversions* on Bishop Usher's book, had called it 'a scurrilous libel;' and not content with this, had treated the author with the greatest contempt, using defaming language and personal reflections. In his reply, entitled 'Modest Confutation of a Slandorous and Scandalous Libel, by John Milton, gent.' he proves himself," &c.—p. 45.

Now, in the first place, the writer referred to is *not* "said by Milton to be a son of Bishop Hall." 2. The *Animad-*

versions are on *Hall's* book, not on Usher's. 3. Usher was *Archbishop*, instead of Bishop. 4. The title given as that of Milton's tract, is in fact the title of the pamphlet to which his was a reply. 5. It is not however given accurately. It runs thus : "A Modest Confutation against a Slandrous and Scurrilous (not scandalous) Libel." 6. The title of Milton's reply, from which Mr. Ivimey proceeds to quote several passages, is : "An Apology against a Pamphlet, called 'A Modest Confutation,'" &c. ; or, as in some copies, "An Apology for Smectymnus," &c.

After this specimen, the reader will excuse us from going farther into particulars. Errors of the same character—mistakes in names and dates—misquotations of Milton's language and misrepresentations of his meaning, and the like, occur on almost every page. Very often, passages from one tract are spoken of as if quoted from another. One would think that Mr. I., after collecting his quotations, had lost his references, and was obliged to assign them their places by guess.

But we have a yet weightier objection to the book. Milton himself has told us that "it is of the greatest concernment in the church and commonwealth"—and we are before the public as pledged sentinels, to watch on behalf of both—"to have a vigilant eye how books demean themselves as well as men," and has said something of the duty of sometimes "doing sharpest justice on them as malefactors." Notwithstanding, therefore, our respect for Mr. I., we are under the necessity of saying, that his account of Milton's prose works, and quotations from them, do no sort of justice to their tenor and spirit. The great principles of civil and religious liberty which glow with such varied and attractive beauty along Milton's galaxy of thought ; his bursts of pure and noble sentiment ; and his views of the great ends of all government—of what makes liberty of thought and action an imperious duty and an inalienable birthright, seem to have been almost forgotten ; while his harshest language against prelacy, tithes, religious establishments, &c., is made studiously prominent. The fact, we suppose, is, that Mr. I. wrote with some of the great questions that now agitate the British public, rising full-orbed before him. He would fain add something to the strength of those impulses, which are urging on public sentiment in England, to the overthrow of establishments and usages under the severe pressure of which Dissenters like himself have so long suffered. This, as an

immediate object, seems to have swelled into such magnitude, as to engross his whole attention and absorb all his feelings. In looking over the prose of Milton, therefore, those passages which bear *most directly* on this object stood out prominently to his eye. The truths that lay beneath such passages, and are their justification and support, he either was not inclined or had not time to search for or meditate upon. The rich depths of the mine were left unexplored, while the glittering indications on the surface, of what might be found below, were gathered up and displayed as if *they* were the real treasures.

Now this is unpardonable injustice to Milton and to truth. It was due to Milton's noble qualities, as "a Patriot, a Protestant, and a Nonconformist," to exhibit his *PRINCIPLES*—to select from his works passages—and they are abundant—which show clearly the *grounds* of his faith and practice as a Christian citizen, called, as he believed, to take a prominent part in effecting an ecclesiastical reform, and in the establishment of a free commonwealth. And to the interests of truth it was due, to show on what principles Milton's views of duty were based. The want of this not merely diminishes the value of the book, but makes its tendency positively pernicious. With the enemies of Milton's principles, it discredits them and him, and goes to foster and perpetuate an unworthy prejudice. In others, it debases the sentiments to which those principles give birth, by tearing them from their root in the principles themselves, and leaving them to be nourished only by the pestilential atmosphere of prejudice, passion, and partyism. It deprives the former of the benefits of meeting a noble adversary, and the latter of those that result from well fixed admiration and love. It dishonors truth among her enemies, and debases her among her friends.

The exhibition of Milton's principles and character as a Christian patriot, in a volume for popular use, is a task that deserves the attention of some better scholar and more thinking man. There are few writers, ancient or modern, who will so abundantly reward the attention of the young student who hopes to be of service to his country in political life; and notwithstanding Johnson's abuse—"most malicious," as Cowper calls it—fewer still are the examples of such elevated, consistent, and model-like patriotism. It is foreign to our design, to enter at any length upon the subject

here, but as the work before us has called attention to it, we may as well let Milton speak for himself on one or two points.

Why should Milton, the PoET, thrust himself into the heat of violent political agitations, and take such an active and prominent part in the discussion of questions quite alien, one would think, to his pursuits? The answer is given by himself in a fascinating account of his youthful studies, habits, and aspirations, extorted from him by the abuse of an antagonist. He "was confirmed," he says, "in this opinion: that he who would not frustrate his hope to write well hereafter in laudable things, OUGHT HIMSELF TO BE A TRUE POEM; that is, a composition and pattern of the best and honorablest things; not presuming to sing high praises of heroic men or famous cities, *unless he have in himself THE EXPERIENCE AND THE PRACTICE of all that which is praiseworthy.*"* His whole character—all his habits of thought and feeling, the hopes of his youth, and his plans for manhood and age, were after the severest precepts and models, Roman, Grecian, and Hebrew. He was "bred up in the knowledge of ancient and illustrious deeds," and controlled by impulses and laws of duty which constrained him to use as effectively as possible for the public good, all those resources of genius and learning with which God had endowed him, or which he had made part of his intellectual and moral being by that "labor and intent study" which, he tells us, "he took to be his portion in this life." Accordingly, as soon as the news of revolutionary movements in England reached him at Florence, "I thought it base," he says, "when my fellow citizens were fighting for liberty at home, that I, even for the improvement of my mind, should be travelling at my ease abroad"—and he hastened to their assistance.

With what elevated motives, and yet with what reluctance and constraint upon the genial impulses of his nature, he engaged in controversy, is yet more evident in that extraordinary passage with which the second book of the "Reason of Church Government" commences—a passage unsurpassed in attractions, all things considered, by any in English literature. It begins as follows:

"How happy were it for this frail, and as it may be truly called, mortal life of man, since all earthly things which have the name of good and convenient in our daily use, are withal so cum-

* Apology for Smectymnus.

bersome and full of trouble, if knowledge, yet which is the best and lightest possession of the mind, were, as the common saying is, no burden; and that what it wanted of being a load to any part of the body, it did not with a heavy advantage overlay upon the spirit! For not to speak of that knowledge that rests in the contemplation of natural causes and dimensions, which must needs be a lower wisdom, as the object is low, certain it is, that he who hath obtained in more than the scantiest measure to know any thing distinctly of God, and of his true worship, and what is infallibly good and happy in the state of man's life, what in itself evil and miserable, though vulgarly not so esteemed; he that hath obtained to know this, the only high valuable wisdom indeed, remembering also that God, even to a strictness, requires the improvement of these his intrusted gifts, cannot but sustain a sorer burden of mind, and more pressing than any supportable toil or weight which the body can labor under, how and in what manner he shall dispose and employ those sums of knowledge and illumination, which God hath sent him into this world to trade with.

"And that which aggravates the burden more, is, that, having received amongst his allotted parcels, certain precious truths of such an orient lustre as no diamond can equal, which nevertheless he has in charge to put off at any cheap rate, yea, for nothing to them that will, the great merchants of this world, fearing that this course would soon discover and disgrace the false glitter of their deceitful wares wherewith they abuse the people, like poor Indians with beads and glasses, practise by all means how they may suppress the vending of such rarities, and at such a cheapness as would undo them, and turn their trash upon their hands. Therefore, by gratifying the corrupt desires of men in fleshly doctrines, they stir them up to persecute with hatred and contempt all those that seek to bear themselves uprightly in this their spiritual factory; which they foreseeing, though they cannot but testify of truth and the excellency of that heavenly traffic which they bring, against what opposition or danger soever, yet needs must it sit heavily upon their spirits, that being in God's prime intention and their own, selected heralds of peace, and dispensers of treasure inestimable, without price to them that have no pence, they find in the discharge of their commission, that they are made the greatest variance and offence, a very sword and fire both in house and city over the whole earth. This is that which the sad prophet Jeremiah laments; 'Wo is me, my mother, that thou hast borne me a man of strife and contention!' And although divine inspiration must certainly have been sweet to those ancient prophets, yet the irksomeness of that truth which they brought, was so unpleasant unto them, that everywhere they call it a burden. Yea, that mysterious book of Revelation, which the great evangelist was bid to eat, as it had

been some eyebrightening electuary of knowledge and foresight, though it were sweet in his mouth, and in the learning, it was bitter in his belly, bitter in the denouncing. Nor was this hid from the wise poet Sophocles, who, in that place of his tragedy, where Tiresias is called to resolve king *Œdipus* in a matter which he knew would be grievous, brings him in bemoaning his lot, that he knew more than other men. For surely to every good and peaceable man, it must in nature needs be a hateful thing to be the displeaser and molester of thousands; much better would it like him doubtless to be the messenger of gladness and contentment, which is his chief intended business to all mankind, but that they resist and oppose their own true happiness.

"But when God commands to take the trumpet, and blow a dolorous or a jarring blast, it lies not in man's will what he shall say, or what he shall conceal. If he shall think to be silent, as *Jeremiah* did, because of the reproach and derision he met with daily, 'and all his familiar friends watched for his halting,' to be revenged on him for speaking the truth, he would be forced to confess as he confessed, 'his word was in my heart as a burning fire shut up in my bones; I was weary with forbearing, and could not stay;' which might teach these times not suddenly to condemn all things that are sharply spoken, or vehemently written, as proceeding out of stomach, virulence, and ill nature; but to consider rather that if the prelates have leave to say the worst that can be said, or do the worst that can be done, while they strive to keep to themselves, to their great pleasure and commodity, those things which they ought to render up, no man can be justly offended with him that shall endeavor to impart and bestow, without any gain to himself, those sharp but saving words, which would be a terror and a torment in him to keep back. For me, I have determined to lay up as the best treasure and solace of a good old age, if God vouchsafe it me, the honest liberty of free speech from my youth, where I shall think it available in so dear a concernment as the church's good. For if I be either by disposition or what other cause, too inquisitive, or suspicious of myself and mine own doings, who can help it? But this I foresee, that should the church be brought under heavy oppression, and God have given me ability the while to reason against that man that should be the author of so foul a deed, or should she, by blessing from above on the industry and courage of faithful men, change this her distracted estate into better days, without the least furtherance or contribution of those few talents which God at that present had lent me; I foresee what stories I should hear within myself, all my life after, of discourage and reproach. 'Timorous and ungrateful, the church of God is now again at the foot of her insulting enemies, and thou bewailest; what matters it for thee, or thy bewailing? When time was, thou couldst not find a syllable of all that thou hast read or studied, to

utter in her behalf. Yet ease and leisure was given thee for thy retired thoughts, out of the sweat of other men. Thou hadst the diligence, the parts, the language of a man, if a vain object were to be adorned or beautified; but when the cause of God and his church was to be pleaded, for which purpose that tongue was given thee which thou hast, God listened if he could hear thy voice among his zealous servants, but thou wert dumb as a beast; from henceforward be that which thine own brutish silence hath made thee.'

"Or else I should have heard on the other ear; 'Slothful, and ever to be set light by, the church hath now overcome her late distresses after the unwearied labors of many her true servants that stood up in her defence; thou also wouldst take upon thee to share amongst them of their joy; but wherefore thou? Where canst thou show any word or deed of thine which might have hastened her peace? Whatever thou dost now talk, or write, or look, is the alms of other men's active prudence and zeal. Dare not now to say, or do any thing better than thy former sloth and infancy; or if thou darest, thou dost impudently to make a thrifty purchase of boldness to thyself, out of the painful merits of other men; what before was thy sin, is now thy duty, to be abject and worthless.'

"These, and such like lessons as these, I know would have been my matins duly, and my even song. But now by this little diligence, mark what a privilege I have gained with good men and saints, to claim my right of lamenting the tribulations of the church, if she should suffer, when others that have ventured nothing for her sake, have not the honor to be admitted mourners. But, if she lift up her drooping head and prosper, among those that have something more than wished her welfare, I have my charter and freehold of rejoicing to me and my heirs.

"Concerning therefore this wayward subject against prelaty, the touching whereof is so distasteful and disquietous to a number of men, as by what hath been said I may deserve of charitable readers to be credited, that neither envy nor gall hath entered me upon this controversy, but the enforcement of conscience only, and a preventive fear lest the omitting of this duty should be against me when I would store up to myself the good provision of peaceful hours; so, lest it should be still imputed to me, as I have found it hath been, that some self-pleasing humor of vain glory hath incited me to contest with men of high estimation, now while green years are upon my head; from this needless surmial I shall hope to dissuade the intelligent and equal auditor, if I can but say successfully that which in this exigent behoves me, although I would be heard only, if it might be, by the elegant and learned reader, to whom principally for a while I shall beg leave I may address myself. To him it will be no new thing, though I tell him that if I hunted after praise by the ostentation

of wit and learning, I should not write thus out of mine own season, when I have neither yet completed to my mind the full circle of my private studies, although I complain not of any insufficiency to the matter in hand; or were I ready to my wishes, it were a folly to commit any thing elaborately composed, to the careless and interrupted listening of these tumultuous times."

Another very natural inquiry relates to Milton's connection with Cromwell. Milton was a republican of the severest school, and as such labored for the realization of his idea with untiring zeal, up to the very day, almost, of the Restoration. How, then, could he consistently connect himself as he did with the government of the Protector? The simple answer is, that he had confidence in Cromwell's principles and intentions; and sincerely believed, with some of his party (for on this point the republicans split), that the object of their hopes and labors would be more certainly and speedily secured, by acting with him, than by indignantly retiring, with Vane and others, from all participation in the management of public affairs. That he was faithful to his principles, is evident from his writings during the Protectorate; in which he never hesitated on proper occasions to tell Cromwell in the plainest terms the reasons of the support given him by the Republicans, and what they expected from him as the "patron of freedom." Take, for instance, the following direct appeal to the Protector, from the *Defensio Secunda*.

"Reflect then frequently, (how dear alike the trust, and the parent from whom you received it,) that to your hands your country has commended and confided her freedom; that, what she lately expected from her choicest representatives, she now hopes exclusively from you. Oh, reverence this high confidence, this hope of your country, relying exclusively upon yourself: reverence the countenances and the wounds of those brave men, who have so nobly struggled for liberty under your auspices, as well as the names of those who have fallen in the conflict. Reverence also the opinion and the discourse of foreign communities; their lofty anticipations with respect to our freedom, so valiantly obtained—to our republic, so gloriously established, of which the speedy extinction would involve us in the deepest and most unexampled infamy. Reverence, finally, yourself: and suffer not that liberty, for the attainment of which you have encountered so many perils, and endured so many hardships, to sustain any violation from your own hands, or any from those of others. Without our freedom, in fact, you cannot yourself be free: for it is justly ordained by nature, that he who invades the liberty of

others shall, in the very outset, lose his own, and be the first to feel that servitude which he has induced. * * * * You have engaged in a most arduous undertaking, which will search you to the quick ; which will bring to the severest test your spirit, your energy, your stability ; which will ascertain whether you are really actuated by that living piety, and honor, and equity, and moderation, which seem, with the favor of God, to have raised you to your present high dignity. To rule with your counsels three mighty realms, in the place of their erroneous institutions ; to introduce a sounder system of doctrine and of discipline ; to pervade their remotest provinces with unremitting attention and anxiety, vigilance and foresight ; to decline no labors, to yield to no blandishments of pleasure, to spurn the pageantries of wealth and of power—these are difficulties, in comparison of which those of war are the mere levities of play ; these will sift and winnow you ; these demand a man sustained by the Divine assistance, tutored and instructed almost by a personal communication with his God. These, and more than these, you often, as I doubt not, revolve in your mind, and make the subjects of your deepest meditations, greatly solicitous how most happily they may be achieved, and your country's freedom be strengthened and secured.”*

He afterwards saw his error ; and in his fervent appeal in favor of a Free Commonwealth, published on the eve of the Restoration, held the following language :

“ It is true indeed, when monarchy was dissolved, the form of a commonwealth should have been forthwith framed, and the practice thereof immediately begun, that the people might soon have been satisfied and delighted with the decent order, ease, and benefit thereof. We had been, then, by this time firmly rooted, past fear of commotions or mutations, and now flourishing. This care of timely settling a new government instead of the old, too much neglected, hath been our mischief.”

To maintain that all Milton's political plans were wise, or all his expectations reasonable, is no part of our design ; but we pity the man who, knowing what he did and suffered in the cause of freedom, and how earnestly consistent was his language from first to last, cannot give him credit for sincerity, and sympathize with the elevated patriotism and noble aims with which he tore himself from the delights of study and those poetical pursuits to which only he looked for fame and an enduring influence over the hearts of men, to

* Washington's Translation.

enter on the ungracious task of political controversy, in which he was conscious that he "had but the use of his left hand."

A few sentences are enough to show how fully Milton understood the principles to which we owe our institutions, and on which they depend for success and permanence :

"I perceived that the right way to liberty was taken—that if discipline beginning from religion held its course to the morals and institutions of the commonwealth, the advance would be direct from these beginnings, by these steps, to the deliverance of the whole life of man from slavery."—*Defensio Secunda*.

"The property of truth is, where she is publicly taught, to unyoke and set free the minds and spirits of a nation, first from the thralldom of sin and superstition, after which all honest and legal freedom of civil life cannot be long absent."—*Reason of Church Government*.

"If men within themselves would be governed by reason, and not generally give up their understanding to a double tyranny, of custom from without, and blind affections within, they would discern better what it is to favor and uphold the tyrant of a nation. But being slaves within doors, no wonder that they strive so much to have the public state conformably governed to the inward vicious rule by which they govern themselves. For indeed none can love freedom heartily but good men; the rest love not freedom, but license, which never hath more scope or more indulgence than under tyrants. Hence it is that tyrants are not oft offended, nor stand much in doubt of bad men, as being all naturally servile; but in whom virtue and true worth most is eminent, them they fear in earnest, as by right their masters."—*Tenure of Kings and Magistrates*.

"It is a work good and prudent to be able to guide one man; of larger extended virtue to order well one house; but to govern a nation piously and justly, which only is to say happily, is for a spirit of the greatest size, and divinest mettle. And certainly of no less a mind, nor of less excellence in another way, were they who by writing laid the solid and true foundations of this science, which being of greatest importance to the life of man, yet there is no art that hath been more cankered in her principles, more soiled and slubbered with aphorisming pedantry, than the art of policy; and that most, where a man would think should least be, in Christian commonwealths. They teach not, that to govern well, is to train up a nation in true wisdom and virtue, and that which springs from thence, magnanimity, (take heed of that,) and that which is our beginning, regeneration, and happiest end, likeness to God, which in one word we call godliness; and that this is the true flourishing of a land,—other things follow as the

shadow does the substance ; to teach thus, were mere pulpitry to them. This is the masterpiece of a modern politician : how to qualify and mould the sufferance and subjection of the people to the length of that foot that is to tread on their necks ; how rapine may serve itself with the fair and honorable pretences of public good ; how the puny law may be brought under the wardship and control of lust and will ; in which attempt if they fall short, then must a superficial color of reputation by all means, direct or indirect, be gotten to wash over the unsightly bruise of honor. To make men governable in this manner, their precepts mainly tend to break a national spirit and courage, by countenancing open riot, luxury, and ignorance, till having thus disfigured and made men beneath men, as Juno in the fable of Io, they deliver up the poor transformed heifer of the commonwealth to be stung and vexed with the breese and goad of oppression, under the custody of some Argus with a hundred eyes of jealousy. To be plainer, sir, how to solder, how to stop a leak, how to keep up the floating carcass of a crazy and diseased monarchy or state, betwixt wind and water, swimming still upon her own dead lees, that now is the deep design of a politician. Alas, sir ! a commonwealth ought to be but as one huge Christian personage, one mighty growth and stature of an honest man, as big and compact in virtue as in body ; for look, what the grounds and causes are of single happiness to one man ; the same ye shall find them to a whole state, as Aristotle, both in his ethics and politics, from the principles of reason lays down ; by consequence, therefore, that which is good and agreeable to monarchy will appear soonest to be so, by being good and agreeable to the true welfare of every Christian ; and that which can be justly proved hurtful and offensive to every true Christian, will be evinced to be alike hurtful to monarchy ; for God forbid that we should separate and distinguish the end and good of a monarch, from the end and good of the monarchy, or of that, from Christianity."—*Reformation in England.*

ARTICLE IX.

JEREMY TAYLOR.

By NEHEMIAH ADAMS.

The Life of the Right Reverend Jeremy Taylor, D. D. by Bishop Heber. First American, from the third London Edition. Hartford : F. J. Huntington, 1832. pp. 368.

It is amongst the encouragements which we feel in undertaking our new work, that the state of the religious and literary community here, is beginning to be such as to call for the lives, opinions, and the golden words of the older writers. For those who have been in the least conversant with the learning and wisdom of the fathers of English literature, have felt in returning to this generation a great change of atmosphere ; as the hot and feverish days of summer, when there are no air currents to defecate the heavens, oppress the mountaineer, descending from the bracing winds, and the rich, far spreading visions of the summits. Book-making characterizes the present age, and many who are fitted for higher employment, are in humble servitude to the popular taste. There is to some extent a want of individuality of feeling, or separateness and independence of mind. Men in the sixteenth and seventeenth centuries wrote as if they were in eternity. It was everlasting truth which filled their souls and overflowed with irrepressible feeling ;—"they could not *but* speak the things which they had seen and heard." But the book-seller's price current is now to a great extent the rule of genius ; for the state of the reading community affects authors just as any other market influences the mechanic or producer. Modern popular literature might well have for its emblem something like the late fashionable scrap box, whose superficies presents to the eye a large display of small pictures, the original designs of which are lost in their evident obsequiousness to their great substratum. The truth is, the world has gone after what it calls SCIENCE, and the press groans with a multitude of books *made* to teach people "the why and the wherefore" of all things. It is to be hoped, when we have thus been sufficiently taught how things are

made or done, and Lyceums have spent their infusions of "knowledge for the people," and Observation with wearied eye ceases to stimulate the minds of old and young with revelations of the everlasting secrets of nature, intermingling reproofs for being contented not to know every thing—that Reflection will resume her delightful reign; that men will know more of the little springs of thought and feeling in their own souls, and walk in secret by the still waters, deserted though they now are in a great measure for the dusty highways of the world. We may be singular, but the present strained efforts of many to make us understand every thing connected with anatomy, mechanics, the air, earth, and heavens, is fatiguing to the mind. It is true, the world has gone after science. Even religion seems to have grown objective and scientific. The great absorbing topics in which she has lately been engaged, are questions which engender strife, respecting the will, dependence, ability, and the existence of sin. A large proportion of the sermons which have been preached upon great and solemn occasions, within a few years in this vicinity, have had for their object the elucidation of some difficult and abstruse subject in divinity, and on the Sabbath, a vast amount of light and heat have been expended upon the question, Whether a sinner can repent! We long for the time when great and holy men like Barrow, and Taylor, and Hooker, and Bishop Hall, will publish discourses of meditated thought concerning redemption, the unsearchable riches of Christ, and all the thrilling subjects of the great salvation; when the logic of the modern pulpit will be set on fire with an impassioned eloquence in the soul's behalf, and religious literature will be a rich and deep stream, like old Pactolus triumphing over his golden sands.

We cannot believe with some that the way to bring back the age of Reflection is to publish fragments, or selections, or even "Beauties" of the old English writers. This it is true is most acceptable to a superficial generation, inasmuch as it saves the trouble of connected thinking, and enables many to feel that they are acquainted with a writer, when all which they know of him consists of a few striking expressions. It seems to be the popular rule to know a little of every thing, and this method of bringing the great masters of thought and language before the public, is a sure way to prevent them in many instances from being studied in their original connected form. The common plea, that to give men a taste of such

writings will lead to a further acquaintance with them, might be admitted in the case of a newly discovered work; but so long as the natural indolence of man continues, many will be satisfied with so much of an acquaintance with those standard writers, of whom it is a shame to be entirely ignorant, as is afforded by the "Extracts." A royal road to learning has been laid out within a few years, though it is said to be exclusively for the benefit of the common people. Lectures are the railways of knowledge. Those who can afford the time and expense, may pursue the old road of investigation and reflection, of comparison and analysis, but those who have but little time for such a course, and those who are ambitious of being general scholars, are warranted a quick and easy, and sure passage to all kinds of information. Those learned men who devote themselves to the improvement of others from motives of real philanthropy, and spend their time and strength in the illustration of truths of great importance, that they may be apprehended, and, as far as possible, reduced to practice, are deserving of gratitude and praise; but those who neglect severe study when they are capable of it, because a popular lecture room furnishes knowledge without labor, and saves the anxiety and toil of investigation, will, inasmuch as they receive their learning at second hand, always be second rate scholars.

The Life of Jeremy Taylor, by Bp. Heber, which has suggested these reflections, has also recalled to mind a question of a distinguished layman, who having sought for a long time in vain for a popular candidate to fill a vacant pulpit, inquired of a minister if he thought that Heaven had made the race of great men to cease? As we think of the long catalogue of illustrious men, especially amongst the clergy, who lived between the reigns of Elizabeth and George the III., and the flood of their intellectual glory breaks upon the mind, we feel as in a dream after listening to a description of the evening heavens in the southern hemisphere. We know that many will plead that this age is more *practical*, a word which, in vulgar use, distinguishes with favor the material from mind, and is employed by thousands as the easy and unanswerable argument for sacrificing matters of taste and intellectual delight to sensuous utility. It would dig down Parnassus to help McAdamize a road, and underlay the foundations of Castalia and Arethusa with aqueducts. And

there are many good men who are satisfied that things should be as they now are, because, they say, this is a *working age* preparatory to the millennium. It is a working age indeed, and religious enterprises exceed the expectations of their founders; the churches of our cities and large towns are all in a bustle, and man, woman and child, rich and poor, saint and sinner, are hewing wood and drawing water, or holding forth their money, or their exhortations; religious charities are systematized, and the work, though not as still as when Solomon built his temple, goes on with as great rapidity and strength. This is as it should be; and more than this, these labors must increase, greater sacrifices are to be made, and the efforts of the church must rise with the sound of every falling idol, and with every shout of victory from the missionary bands. But we know that multitudes will sympathize with the opinion, that these external duties of the church, this organization for benevolent purposes, this prompt activity, this exciting yet delightful show of spirit, and business-like movement, will be very apt to pass for religion itself, unless those who are most deeply engaged take a double care of their spiritual concerns. If ministers, to whom prayer and the preaching of solemn truths are apt to become a mere business, are so often warned of this liability, the laymen cannot feel themselves safe from danger. The only subjects of conversation with many Christians, are those relating to the external movements of the church. Let these movements proceed with tenfold rapidity, but let it be remembered, that the Saviour has said, "THE KINGDOM OF GOD IS WITHIN YOU." Let it be remembered, that spirituality is the grand essential means of advancing Christ's kingdom; and that without it, all efforts to do good will be comparatively inefficient. There is a church, for example, whose members have been trained to noble efforts, and the rich amongst them imitate the primitive spirit of benevolence. But when you meet them, their conversation is upon their flourishing condition, their full house, the success of their benevolent enterprises, large contributions, and the numbers that have joined them from the other side. Go into their church meeting; their business is done with the tact and promptitude of the insurance office. They sing, exhort, and pray, with ease, and the meeting reminds you of a glib machine that runs upon oiled ways. You come away, and feel as if you had been with men of spirit rather than of spirituality. There

is another church where the religious enterprises are as well managed and the contributions as great as in the former, while amongst the members you habitually discover a deep and solemn religious feeling. They make you feel that they are men of prayer, men who live in a spiritual world, and have communion with eternity. Conscious of the danger to which they are exposed at the present day of losing the individuality of their religious character, knowing that benevolent activity is very apt to pass in the soul's estimation for piety, and apprehending the danger from these causes, of a light spirit, a superficial piety, and a kind of mercantile religion, they make a serious duty of private meditation and reflection. They seem in conversation, as if they had been talking with Mr. Flavel 'On keeping the heart.' If we may judge from their prayers, their reading does not consist merely of reports and newspapers, but having inherited or having purchased volumes of the old and sainted men, their delight is with such writings as the sermons of President Edwards, and to mention no others, the Holy Living and Dying of Jeremy Taylor. When they meet with the church, though they are prompt and efficient in its business, especially in its discipline, they take more pleasure in a devotional, than in a deliberative meeting. They are not those who love discussion and management, but a spirit of earnest, fervent, disinterested, and simple-hearted piety. They are zealous for the purity of the church as well as for the conversion of sinners; they would regard it as tending more to its real welfare, to have an unworthy member cut off, than to receive a number of merely "hopeful" converts. Their influence comes down upon their brethren, like dew on Hermon; the church rises fair as the moon, clear as the sun, and terrible as an army with banners. Yes, it is terrible to hypocrites; they cannot live in such a church; they will either seek a dismission, or make their hypocrisy and sin manifest and be cut off. It is terrible to the enemies of God around them, and still more so to the gates of hell. Their minister is greatly encouraged; he is more spiritually minded. He rises over the congregation like a cloud full of rain. Each of the church, awakened in their turn by his example and exhortations, becomes a minister of God to sinners; benevolent efforts of all kinds rise higher and higher, and the influence of that band of Christians is without measure and without end. What is the cause? *Its leading members are men of spiritual reflection. They com-*

mune with their own hearts and with God in proportion to their temptations from their religious and secular business. In short, they walk with God. The secret, then, of this mighty influence that reaches to the ends of the earth, that makes the heavens bow, and its richest blessings come down, is, spiritual Reflection. How great the effects! how simple the cause! If Jeremy Taylor were speaking upon the subject, (it was a favorite topic with him,) he would, perhaps, say, So have I seen a pebble dropped upon the bosom of a lake, and from its deep retirement, the little circles, rising one by one, have stretched their pliant natures in wider undulations: and mingling their sympathetic and tremulous motions, the surface was swayed as with a soft compliance, and the imaged firmament yielded its awful form to the momentary joy!

There is a disposition amongst certain good men at the present day, to undervalue mind and intellectual attainments in the clergy. They may not be conscious of the tendency of their remarks, but to others it is very apparent. When we hear a minister indulging in such remarks, we feel that he is doing great injury. To those of our Christian brethren in colleges and seminaries, who feel the importance of a cultivated intellect, and great attainments in the sublime work of the ministry, and strive for their own sakes and for the sake of their fellow men to increase their acquisitions, such a disposition is discouraging because it makes them feel that they will be suspected by their brethren of intellectual pride. When we read an exhortation addressed to ministers to beware of too great an attention to the understanding, and too great a desire for knowledge, we feel as if the danger pointed out had a sufficient antidote in the natural indolence of men. In such a day as this, when the labors of the clergy are so greatly increased by the numerous demands of benevolent and religious enterprises upon their time, and temptations are strong to forsake the study and trust upon the Sabbath to extemporaneous effort, any such advice is decidedly injudicious. Let exhortations to the cultivation of the heart be as solemn and as frequent as possible, but in the present state of learning and of mind amongst us, let not one word be said in disparagement of intellectual culture. We fear that such disparagement has its origin in a great untruth, viz.: that the Bible is unfavorable to intellect and mental cultivation. Because the cultivation of the heart is always made the grand

requisite for success in the ministry, the inference seems to be, that the man who *feels* rightly and with the greatest fervor, is the most eminent of the servants of God. In regard to this opinion, the following reflections may not be irrelevant.

We read in one of the Gospels, that upon a most interesting occasion, there was leaning upon Jesus's bosom one of his disciples, whom Jesus loved. It is a very common impression, that it was merely the softness of John's character which made him beloved of Christ. A moment's reflection will show that this supposition is incorrect. His writings are characterized by the invariable attendant of the highest genius, *simplicity*. In the introduction of his gospel, we hardly know whether to admire the greatness of the truths, or the proof they give, by the simplicity with which they are expressed, of a superior mind. They are like the firmament. A common observer looks upon the stars with a feeling of pleasure; and though they are systems of worlds upon which he gazes, and not merely shining points, and their intervolving courses, high and dreadful, are beyond the wisdom or power of an angel, and fill the astronomer with awe, yet to the peasant, the only effect is a simple and calm emotion. Look at a few passages in the first chapter of the gospel of John. *In Him was life, and the life was the light of men. That was the true Light, which lighteth every man that cometh into the world.* Every Christian, however humble, receives some idea from these words; but to those who can penetrate their depths of wisdom, the impressions are as different as those of the astronomer and the peasant. Yet there is no display of mystery there; so that we feel that the mind which was so constituted, that, with the Spirit of God directing its natural powers, it could express itself in this manner, was of no inferior order, and that it was not feeling merely which gave it pre-eminence. Then consider the book of Revelation, and we shall not wonder that the author was a man whom Jesus loved. It is not to be forgotten, that this disciple, on some occasions in the early part of his acquaintance with Christ, manifested an impetuous temper. When Christ was on his way to Jerusalem for the last time, he sent messengers before him to a village of the Samaritans, in order to make preparations for a short residence amongst them. But it is said the Samaritans did not receive him, because his face (or purpose) was as though he would go up to

Jerusalem. The Samaritans were the deadly enemies of the Jews; and because Christ purposed to visit Jerusalem, that hated city, they declared that he should not pass through their village. What a fiend-like spirit! what an insult to Jesus! "Lord," said James and John, "wilt thou that we command fire to come down out of heaven and consume them, even as Elias did?" The beloved disciple, it seems, was not by nature one of those soft and inoffensive spirits, who never wake up from a monotony of feeling; nor was he amiable merely from a want of force of character. Without doubt he had many a struggle with his temper. Christ found it necessary on this occasion to rebuke him, and told him he knew not what manner of spirit he was of. The power of self-discipline, by which so great a change was afterwards effected in his character, is itself a proof of a great mind—for, do we not oftentimes excuse persevering obstinacy or passion, by saying, The man has a weak mind? The power of self-discipline, although the duty of every one, is unusual to any great degree, except in the case of uncommon mental abilities. The wise man extolled this power above that of military prowess: "*Greater* is he that ruleth his own spirit, than he that taketh a city." The impression is too often made from the pulpit, that if men will only feel, with strength and fervor, they are eminent Christians. They accompany with this the belief, that Christ makes no account of intellect, or mental attainments, in his estimate of character. Because, without piety, these are useless, it is also inferred that they can add nothing to the value of a pious heart! It seems to be forgotten that Christ made *the mind*, both of man and angel, of throne, dominion, principality and power. In his own likeness made he it. Can we suppose, then, that Christ is indifferent to that which is the glory of all his works? We cannot believe that He, the Author of all beauty, can love a soul whose powers are out of proportion, so much as one whose intellectual part is joined with moral qualities in a proper manner, and the whole warmed with high emotion, without which, indeed, no mind is of the highest order of greatness. To look upon one whose soul consists of nothing but emotion, cannot excite an equal pleasure. If, as we are told, in Christ "are hid all the treasures of wisdom and knowledge," can he love an ignorant Christian so much as one who, *with as good a heart*, possesses intelligence, and is conformed to the rules of right reason in all his mental actions?

In the realms of pure intellect and of pure feeling, he doubtless is foremost amongst the ranks of the seraphim, whose powers of mind, enkindled by love, shed the greatest lustre upon the heavenly hosts ; for such an one most perfectly reflects the true character of the Godhead. We may depend upon it, then, that Christ loves intellect as really as he loves susceptibility to impression : or, in other words, intelligence is as great a requisite for a perfect character as emotion. While it is useless without piety, it gives piety a tenfold value. We would inquire, if it is not the duty of ministers to hold up this truth, with prominence, before men. Are there not many Christians, and are they not the occasion of grief, whose piety consists in temporary fervors ; whose zeal grows out of animal feeling, and is of necessity like morning clouds ? But would a Christian ensure the love of Christ ? Add, then, to your virtue knowledge, and grow not only in grace, but in the knowledge of Christ. How many there are, who live on transient feelings—who make no regular and systematic efforts in the attainment of true knowledge—read no wise and holy books, and neglect, to a great degree, the book of God ; but if a *feeling* occasionally floats into their mind, which makes them happy, they think that they are growing in grace ! The neglect of true knowledge is the occasion of many of the difficulties in the church, which are ascribed to a want of piety. When excitements arise upon any subjects, in a church, those who have an unenlightened piety, (a strange, but frequent contradiction in terms,) and have not accustomed themselves to reflection, are oftentimes like the chaff, which the wind driveth away. Living out of themselves, and dependent, as they always have been, upon the popular feeling, they have no inward strength. Such an one is always wiser in his own conceit than seven men that can render a reason. How infatuated are they, in thinking that Christ will promote them to high places in his esteem, or make them “rulers over many cities ?”

But it may be said that we here set up as a condition of Christ's peculiar favor, something which a multitude of his followers cannot reach. We are referred to those whose inferior mental abilities render them incompetent to large attainments, or to correct mental discipline.—We know that there are those to whom a sovereign God has given only one talent. But is the parable forgotten, in which several servants received each one pound, and when their Lord inquired

how much they had gained, that one of them with his pound had gained ten, another two, while another had made no increase? Our reward will be proportioned to our improvement of that which is allotted us. The discipline of many, doubtless consists in their being intrusted with only one talent, and their humility exhibited in their willingness to improve *one* to the utmost, will entitle them to the peculiar favor of Christ. But if it still be urged that we make a distinction amongst the followers of Christ unfavorable to those who have been denied by their Creator the possession of superior powers, we admit that it is true; and while the fact of such difference must be seen and acknowledged by all, it can be referred only to the sovereignty of an All-wise God. For his pleasure we are and were created. The righteous will shine as the firmament, but amongst them many will be advanced to greater glory than others, while the inequality will not occasion envy or any kind of unhappiness, as here, because each glorified spirit will take as much pleasure in seeing another spirit above him, as if he were himself in that rank of glory. Said a good man, in the spirit of heaven,

"Give me a place at thy saint's feet,
Some fallen angel's vacant seat;
I'll strive to sing as loud as they
Who sit above in brighter day."

—There comes, then, from the subject, a powerful appeal to every human being. God has intrusted you with a mind in whose structure he sees his own beautiful handiwork. Let it be your endeavor to improve it to the utmost, that your Lord at his coming may receive his own with usury. Beware of that disproportionate cultivation of the feelings to the neglect of the noble powers and faculties of your nature which is the result of indolence. The measure of your heavenly happiness is to depend upon your sanctified powers and attainments. Would not such a mind as that of Sir Isaac Newton, which was able to comprehend the whole material heavens, be qualified for greater pleasure at the future revelation of the wonders of the universe, than the soul of a common Christian? And if saved, would he not in consequence of his severe study, and his attainments in knowledge, be more eminent in heaven, provided that his love to God had been in proportion to his discoveries of His works? And yet how often is the mind of man addressed in a strain of depreciating and (we had almost said) canting reflections,

upon the inferiority of mental attainments to piety, as if one part of our nature were to be rejected upon our becoming Christians, and piety and sanctification could be predicated only of the emotions! How strong, yet how true is the expression of Dr. Young:

“A Christian is the highest *style* of man.”

and when Christianity developes all her power, it will be seen that the whole character of man will be wrought upon, and his sanctified intellect conjoined with a holy heart, and raised by discipline and cultivation, and by the love of Christ constraining him, will bring him to his original destination—but a little lower than the angels. If it is ever proper to set the servant before his lord, as an object of admiration and imitation, let us study the character of the Evangelist John. Remember the proofs of his noble intellect, his subdued temper, his zeal, his constancy, his decision, and his affectionate heart. In him we have a pattern of Christian character upon which the Saviour bestowed his highest approbation. What honor did his Lord and Master confer upon this disciple! He was selected as most worthy to receive and communicate the Revelation of the coming ages, of the great and dreadful day, of the heavenly world, its multitude, and their worship. Like the evening star, with which the sun leaves the brightness of his glory when he goes to rest, did he receive from his Saviour exceeding glory; and who can conceive of the soft yet brilliant lustre with which he now beautifies heaven!—Am I a Christian? Am I a minister of Jesus? Let me love and serve Christ as he did, and strive to improve the powers and faculties which he has given me, that I may be meet for an inheritance with this saint in light!

There is a beauty in the character of Jeremy Taylor, which has more than once recalled the moral image of “that disciple.” Some of the great men of the sixteenth and seventeenth centuries, are men of towering and lofty intellects, whose presence awakens awe, but never stirs the gentle affections of the heart. Taylor on the contrary is like a vine, whose noble root threads up its strength into a thousand tendrils, and sends them through the trellis-work, and over the windows, to shade while it shares domestic love. You are never made to feel, while reading him, that you are an inferior being. His writings indeed abound in conceits, but he is not

conceited, and his frequent accumulation of learned references, and as some perhaps might find it in their hearts to call it, his pedantry, is amusing, rather than offensive. Indeed, the man who would not smile rather than frown at Taylor's parade of learning, we should think was one who would feel contempt rather than pleasure in looking upon the harmless pomp and show of his child's playhouse.

Jeremy Taylor was the son of a barber, and a lineal descendant of the famous Rowland Taylor, the martyr, in the time of James I. He was born in the year 1613, in Trinity parish, Cambridge. He was baptized by the name of Jeremiah, but his personal appearance and manners gained for him the more familiar and affectionate name of Jeremy. His father is said to have been "reasonably learned," which may be accounted for in the fact that his profession in those days included the practice of surgery and medicine. We read in *Don Quixote* of the barber being sent for by the knight to let blood. Hence the modern barber's pole, a humble and rude imitation of the badge of *Æsculapius*, (the god of physicians, and himself physician to the Argonauts,) who is represented with a staff and a wreathed serpent. Of his father it is also said, that he "solely grounded his children in grammar and the mathematics." At thirteen years of age he entered Caius college as a sizar, or poor scholar. No record remains of his eminence at the university, or of his having received any literary distinction. Having been admitted to the degree of Master of Arts, he was employed by a man who was supplying the pulpit at St. Paul's cathedral, to preach for him for a short time. The beauty of his person, and withal his youthful appearance, increased without doubt by the venerable place in which he stood, attracted great notice, and his rich mellifluous style gained many admirers. He was soon after spoken of in high terms, to Laud, who sent for him that he might hear him preach, and then bestowed great praise upon his performance, but objected on account of his extreme youth, (he being only twenty years old,) to his preaching in London. In his most characteristic and happy manner, he *humbly begged his Grace to pardon that fault, promising that if he lived he would amend it.* Laud, however, thought that the indications of great talent in him were such, that it would be better for him and for the world to pursue his studies. He was accordingly sent to All Souls college, Oxford.

It is not our intention to follow him in the history of his

life, connected as it was with the political history and the violent controversies of the times. We are more concerned with him as a man of genius, a Christian, and especially as a Christian minister. He entered warmly into the disputes of Episcopalians and monarchists, against the Presbyterians and republicans, taking the side of the former with great zeal and fidelity to his sovereign. Connected as he thus was with the government, he was of course involved in the frequent reverses of its fortunes, being now the object of favor and patronage, and again of democratic revenge. He was several times imprisoned, and *in this we notice one of the causes which led to the formation of his Christian character.* He was made early to see the instability of earthly things, and the vanity of dependence upon the great. His trials and sufferings softened his character, and fitted him to weep with those that weep. His wife died early with an infant son whom he had named William, after his patron, Laud. He was almost entirely dependent for his living upon the benevolence of eminent and wealthy men, in whom indeed he found the delicacy with the magnanimity of true kindness, while without doubt his sense of dependence induced a pensive and melancholy habit of feeling. But it is this which gives his writings much of their beauty, and his character that lowly and unpretending appearance that wins upon every beholder, and excites a mingled feeling of familiar confidence, and of the respect which is shown to sorrow. His afflictions were greatly sanctified both to his mind and heart. In the midst of his severest trials his genius put forth some of its happiest efforts, and his heart was warmed with its holiest devotion. The following letter was written at a time when he was oppressed with pecuniary difficulties, as we infer from several of his expressions. It is interesting to observe in this and many of his letters to his friends, a great solicitude and watchfulness for their spiritual concerns. The sentence which we have marked with italics, is an instance, and contains a solemn admonition to one who has recovered from sickness. The conclusion is of the most touching simplicity.

“DEARE BROTHER,—Thy letter was most welcome to me, bringing the happy news of thy recovery. I had notice of thy danger, but watched for this happy relation, and had layd wayte with Royston to enquire of Mr. Rumbould. I hope I shall not neede to bid thee be carefull for the perfecting thy health, and to be fearful of a relapse. Though I am very much, yet thou thy-

self art more concerned in it. But this I will remind thee of, that thou be infinitely [careful] to perform to God those holy promises which I suppose thou didst make in thy sicknesse; and remember what thoughts thou hadst then and bear them along upon thy spirit all thy life-time. *For that which was true then is so still, and the world is really as vain a thing as thou didst then suppose it.* I durst not tell thy mother of thy danger, (though I heard of it,) till, at the same time, I told her of thy recovery. Poore woman! she was troubled and pleased at the same time, but your letter did determine her. I take it kindly that thou hast writt to Bowman. If I had been in condition you should not have beene troubled with it; but, as it is, both thou and I must be content. Thy mother sends her blessing to thee and her little Mally. So doe I, and my prayers to God for you both. Your little cozens are your servants; and I am

"Thy most affectionate and endeared Brother,

"JER. TAYLOR.

"November 24, 1643."

In the private history of Taylor, one may see the method which divine Providence frequently takes with a minister, to qualify him for greater usefulness. This is repeated and sore affliction. The human character is not complete in any one, till sanctified affliction has exerted an influence upon it. There is no *minor key* to the feelings, without affliction. This is a world of such continual liability to sorrow, death, like a great invader, seems to be so entirely unconscious of the private bonds by which his victim is united to the hearts of kindred, it is so often the case that in a garden there is a sepulchre, that no one can understand the feelings of a mourner, which a stranger intermeddleth not with, unless he has himself had the fountains of the great deep broken up, in his own soul. It is not necessary that we should have been in the same circumstances of affliction, in order to sympathize with a mourner; any kind of affliction, which has exerted a proper influence upon the soul, qualifies a man for sympathetic communion with grief. There is hardly any thing more interesting, in the life of Christ, than this: that in all things he was made like unto his brethren, that he might be a merciful, as well as faithful high priest. "It became Him, by whom are all things, in bringing many sons and daughters to glory," to make Him, who had undertaken their salvation, thoroughly qualified *by suffering*. The qualification of the man Christ Jesus, to be the friend of suffering humanity, consisted in his enduring, in his own person, every form of sorrow. He, too, had private friendships; for Jesus

loved Mary, and Martha, and their brother Lazarus. In their dwelling, he sought repose and refreshment for his spirit, and when Lazarus died, behold him weeping at his grave! Jesus was a brother; he was also a son—and having sustained these relations, is eminently qualified to sympathize with an afflicted brother, sister, or child. The scene at the cross, where he looked down upon a weeping mother, is exquisite beyond expression. In all the various relations of life, which are susceptible of disappointment and grief, in all the scenes of human misery, Christ has been our forerunner: that is, He has gone through them before us, and we cannot, therefore, tell him any affliction, which he cannot, from his own experience, understand. He bore our griefs and carried our sorrows; and how expressive and beautiful the designation of the Saviour by the prophet—Man of Sorrows! The servant of Christ, therefore, who has seen affliction, and has improved it, is, like his Master, thus far fitted to be successful in the work of administering comfort to the weary and heavy laden of his flock. Sometimes God lays repeated sorrows upon a minister, and he knows not, at the time, why he is thus smitten and afflicted. At last, he finds that it was for the sake of his people, and that the effect of his sorrows, in his own sanctification, has been the spiritual benefit of others. Who can adopt the language of the apostle, in view of this truth, and say, **THEREFORE, I EN-DURE ALL THINGS FOR THE ELECT'S SAKE, THAT THEY ALSO MAY OBTAIN THE SALVATION WHICH IS IN CHRIST JESUS, WITH ETERNAL GLORY?** It was the language of Christ himself, in reference to his people, “And for their sakes, I **SANCTIFY MYSELF!**” Who can love the people of God so much, as to live a holy life, *for their sake*, and especially, be willing that God should afflict him, if necessary, for their good? This is the spirit of a Saviour. If any one feels that he is willing thus to endure all things for the elect's sake, and thus drink of the Saviour's cup, and be baptized with his baptism, he is an honored servant, for God will doubtless use him in bringing many sons and daughters unto glory. In this connection, we copy the following letters of Taylor—the first being occasioned by the death of his two children, and the other written to a friend under the same affliction.

“DEARE SIR,—I know you will either excuse or acquit, or at least pardon mee that I have so long seemingly neglected to

make a returne to your so kind and friendly letter ; when I shall tell you that I have passed through a great cloud which hath wetted mee deeper than the skin. It hath pleased God to send the small poxe and fevers among my children ; and I have, since I received your last, buried two sweet, hopeful boyes ; and have now but one sonne left, whom I intend, if it please God, to bring up to London before Easter, and then I hope to waite upon you, and by your sweet conversation and other divertisements, if not to alleviate my sorrow, yet, at least, to entertain myself and keep me from too intense and actual thinkings of my trouble. Deare Sir, will you doe so much for mee as to beg my pardon of Mr. Thurland, that I have yet made no returne to him for his so friendly letter and expressions. Sir, you see there is too much matter to make excuse ; my sorrow will, at least, render mee an object of every good man's piety and commiseration. But, for myself, I bless God, I have observed and felt so much mercy in this angry dispensation of God, that I am almost transported, I am sure, highly pleased with thinking how infinitely sweet his mercies are when his judgments are so gracious. Sir, there are many particulars in your letter which I would faine have answered ; but, still, my little sadneses intervene, and will yet suffer mee to write nothing else : but that I beg your prayers, and that you will still own me to be,

"DEARE AND HONOURED SIR,

"Your very affectionate friend and hearty servant,

"JER. TAYLOR.

"Feb. 22, 165 6-7."

"TO JOHN EVELYN, ESQUIRE.

"DEARE SIR,—If dividing and sharing griefes were like the cutting of rivers, I dare say to you, you would find your streame much abated ; for I account myselfe to have a great cause of sorrow, not onely in the diminution of the numbers of your joys and hopes, but in the losse of that pretty person, your strangely hopeful boy. I cannot tell all my owne sorrowes without adding to yours ; and the causes of my real sadnesss in your losse are so just and so reasonable, that I can no otherwise comfort you but by telling you, that you have very great cause to mourne : so certaine it is that griefe does propagate as fire does. You have enkindled my funeral torch, and by joining mine to yours, I doe but encrease the flame. 'Hoc me male urit,' is the best signification of my apprehension of your sad story. But, Sir, I cannot choose, but I must hold another and a brighter flame to you, it is already burning in your heart ; and if I can but remove the darke side of the lanthorne, you have enoughe within you to warme yourselfe, and to shine to others. Remember, Sir, your two boyes are two bright stares, and their innocence is secured, and you shall never

hear evil of them agayne. Their state is safe, and heaven is given to them upon very easy termes; nothing but to be borne and die. It will cost you more trouble to get where they are; and amongst other things one of the hardnesses will be, that you must overcome even this just and reasonable grieve; and, indeed, though the grieve hath but too reasonable a cause, yet it is much more reasonable that you master it. For besides that they are no loosers, but you are the person that complains, doe but consider what you would have suffered for their interest: you [would] have suffered them to goe from you, to be great princes in a strange country: and if you can be content to suffer your owne inconvenience for their interest, you command [commend] your worthiest love, and the question of mourning is at an end. But you have said and done well, when you looke upon it as a rod of God; and he that so smites here will spare hereafter: and if you, by patience and submission, imprint the discipline upon your own flesh, you kill the cause, and make the effect very tolerable; because it is, in some sense, chosen, and therefore, in no sense, insufferable. Sir, if you doe not looke to it, time will snatch your honour from you, and reproach you for not effecting that by Christian philosophy which time will doe alone. And if you consider, that of the bravest men in the world, we find the seldomest stories of their children, and the apostles had none, and thousands of the worthiest persons, that sound most in story, died childlesse: you will find it is a rare act of Providence so to impose upon worthy men a necessity of perpetuating their names by worthy actions and discourses, governments and reasonings. If the breach be never repaired, it is because God does not see it fitt to be; and if you will be of his mind, it will be much the better. But, Sir, you will pardon my zeale and passion for your comfort, I will readily confesse that you have no need of any discourse from me to comfort you. Sir, now you have an opportunity of serving God by passive graces; strive to be an example and a comfort to your lady, and by your wise counsel and comfort, stand in the breaches of your owne family, and make it appeare that you are more to her than ten sons. Sir, by the assistance of Almighty God, I purpose to wait on you some time next weeke, that I may be a witnesse of your Christian courage and bravery; and that I may see, that God never displeases you, as long as the main stake is preserved, I mean your hopes and confidences of heaven. Sir, I shall pray for all that you can want, that is, some degrees of comfort and a present mind; and shall alwayes doe you honour, and faine also would doe you service, if it were in the power, as it is in the affections and desires of,

"DEARE SIR,

"Your most affectionate and obliged friend and servant,

"JER. TAYLOR.

"Feb. 17, 1657-8."

It seemed to be a favorite task with Taylor to write such letters of condolence to his friends. In the Preface to his *Holy Dying*, there is an admirable Epistle Dedicatory to Richard, Earl of Carbery, on the occasion of his Lady's death. The solemn, and majestic, yet graceful expressions of Taylor on such occasions, make us think of him as a willow, standing at the door-way of a house where sorrow was many years since bidden as a constant inmate, and this beautiful tree, with its pensile and trailed branches, though flung by every passing wind in the carelessness of grief, returns constantly to the bending attitude of sorrow. "My Lord," says the pious and faithful Bishop,

"I am treating your Lordship, as a Roman gentleman did St. Augustine and his mother; I shall entertain you in a charnel house, and carry your meditations awhile into the chambers of death, where you shall find the rooms dressed up with melancholic arts, and fit to converse with your most retired thoughts, which begin with a sigh, and proceed in deep consideration, and end in a holy resolution. The sight that St. Augustine most noted in that house of sorrow, was the body of Cæsar, clothed with all the dishonours of corruption, that you can suppose in a six months' burial. But I know, that, without pointing, your first thoughts will remember the change of a greater beauty, which is now dressing for the brightest immortality, and from her bed of darkness calls to you to dress your soul for that change, which shall mingle your bones with that beloved dust, and carry your soul to the same quire, where you may both sit and sing for ever. My Lord, it is your dear Lady's anniversary, and she deserved the greatest honour, and the longest memory, and the fairest monument, and the most solemn mourning: and in order to it, give me leave, my Lord, to cover her hearse with these following sheets. This book was intended first to minister to her piety; and she desired all good people should partake of the advantages which are here recorded: she knew how to live rarely well, and she desired to know how to die; and God taught her by an experiment. But since her work is done, and God supplied her with provisions of his own, before I could minister to her, and perfect what she desired, it is necessary to present to your Lordship those bundles of cypress, which were intended to dress her closet, but come now to dress her hearse. My Lord, both your Lordship and myself have lately seen and felt such sorrows of death, and such sad departure of dearest friends, that it is more than high time we should think ourselves nearly concerned in the accidents. Death hath come so near to you, as to fetch a portion from your very heart; and now you cannot choose but

dig your own grave, and place your coffin in your eye, when the angel hath dressed your scene of sorrow and meditation with so particular and so near an object : and, therefore, as it is my duty, I am come to minister to your pious thoughts, and to direct your sorrows, that they may turn into virtues and advantages."

There has doubtless been a great degree of indiscriminate praise lavished upon Taylor's writings, for the name of Jeremy Taylor is associated in the minds of many with the perfection of the English tongue. It is true, without doubt, that the simplicity of his heart, and the beauty of his thoughts, and the air of pensive reflection which pervades his pages, has, in a great measure, disarmed criticism of its severity. In regard to the character of his intellectual powers, Bishop Heber remarks :

"The powers of Taylor's mind were not devoted to the investigation of fresh fields of science, or to enlarge the compass of the human intellect, by ascertaining its legitimate boundaries. He was busied through life in defending truths already received, or in clearing away errors by which those ancient truths had been disfigured."

He was not a logical so much as a rhetorical reasoner, carrying his points by means of striking illustrations, and gaining assent from the heart by appeals to its consciousness. To this is added a host of strange allusions to persons and events. In regard to many of them we are half inclined to suspect that they had their existence only in his or some other mind, though they are introduced with the soberness of truth, and relied upon in confirmation of a subject. They are frequently so quaint, and sometimes so ridiculous, that they do no credit to the writer's understanding, though we must bear in mind the great fondness of the readers of that age for such matters. Learned references are brought forward, one after another, to establish a truism. Curious incidents in the lives of the ancients are interspersed without measure. In the chapter on Contentedness, in the *Holy Living*, we open to a place where, in illustration of the truth that splendid fortunes have many interruptions and allays, he tells us that Pittacus was a wise and valiant man, but at a large dinner party, his wife, in a fit of passion, upset the table, whereupon the good man remarked, that "every man had one evil, and he was most happy that he had but that one alone."

"And this consideration is also of great use to them, who envy at the prosperity of the wicked, and the success of persecutors, and the baits of fishes, and the bread of dogs. God fails not to sow blessings in the long furrows, which the ploughers plough upon the back of the church: and this success, which troubles us, will be a great glory to God, and a great benefit to his saints and servants, and a great ruin to the persecutors, who shall have but the fortune of Theramenes, one of the thirty tyrants of Athens, who escaped, when his house fell upon him, and was shortly after put to death with torments by his colleagues in the tyranny."

He tells us that it is useless to live in continual fear of death.

"For if you fear death, you shall never the more avoid it, but you make it miserable. Fannius, that killed himself for fear of death, died as certainly as Porcia, that ate burning coals, or Cato that cut his own throat."

Speaking of restitution for unintentional injuries he says,

"And when Ariarathes, the Cappadocian king, had, but in wantonness, stopped the mouth of the river Melanus, although he intended no evil, yet Euphrates being swelled by that means, and bearing away some of the strand of Cappadocia, did great spoil to the Phrygians and Galatians; he therefore by the Roman senate was condemned in three hundred talents, towards reparation of the damage. Much rather therefore, when the lesser part of the evil was directly intended."

We are also told, when he speaks of "care of our time," either for the sake of illustrating his subject or his own lore,

"Thus Nero went up and down Greece, and challenged the fiddlers at their trade. Æropus, a Macedonian king, made lanterns. Harcatius, the king of Parthia was a mole-catcher: and Biantes, the Lydian, filed needles. He, that is appointed to minister in holy things, must not suffer secular affairs and sordid arts to eat up great portions of his employment: a clergyman must not keep a tavern, nor a judge be an innkeeper: and it was a great idleness in Theophylact, to spend his time in his stable of horses, when he should have been in his study, or the pulpit, or saying his holy offices. Such employments are the diseases of labor, and the rust of time which it contracts, not by lying still, but by dirty employment."

The style of Taylor abounds in Latinisms, and he frequently shows his erudition by the use of a literal instead of

the usual derivative. He speaks of an "excellent pain," because *excellent* means *great*. He speaks of "*serpents*" in the grave, because "creeping things" is expressed in Latin by *serpentes*. Again, the gospel is said to have been preached *ἰδιώταις*, to the common people, but Taylor will have it, *idiots*.

But another archaism, obvious to the most cursory reader, and one which gives a peculiar and remarkable effect to his style, is his use of the comparative degree unconnected with any comparison. He speaks of "a *runder* breath of wind," "a new and *stranger* baptism," "the air's *looser* garment, or the *wilder* fringes of the fire."

In common with most men of his age, he was under the influence of the schoolmen, "whose subtle distinctions and endless subdivisions were made the model of style, as well as the land-marks of intellect." Preaching once upon the gunpowder plot, from the passage where the apostles wished to call down fire from heaven upon the Samaritans, he labors to show that both the plot and the request of the disciples were of *apostolic* origin, inasmuch as the church of Rome, *founded by the apostle Peter*, has given encouragement to such atrocious projects!

His sermons, though abounding in learned references and conceits, were, most of them, preached to rustics, at Golden Grove, the residence of Lord Carbery. It may be that Taylor added these accomplishments of style in preparing his sermons for the press; but it is well known that the most ignorant audiences in those days were remarkably fond of learned sermons. The well known saying of the countrymen, in regard to the great and learned but simple and unaffected Pocock, is a confirmation of this remark; for they were pleased to say of him, "*that though he was a kind and neighborly man, he was no Latinist.*"

We cannot omit to insert several passages as specimens of Taylor's manner and style. The first is a well known passage, exquisitely beautiful, but forced in its application, and leaving the impression upon the mind of the reader, that it was made like a wonderful piece of fine gold net work, expressly for ornament.

"For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the

tempest, than it could recover by the libration and frequent weighing of his wings; till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion from an angel, as he passed sometimes through the air about his ministries here below. So is the prayer of a good man."

He is speaking of the prayers of unclean and wicked persons.

"A good man will not endure them; much less will God entertain such reekings of the Dead sea and clouds of Sodom. For so an impure vapor, begotten of the slime of the earth by the fevers and adulterous heats of an intemperate summer-sun, striving by the ladder of a mountain to climb up to heaven, and rolling into various figures by an uneasy, unfixed revolution, and stopped at the middle region of the air, being thrown from his pride and attempt of passing towards the seat of the stars, turns into an unwholesome flame, and, like the breath of hell, is confined into a prison of darkness, and a cloud, till it breaks into diseases, plagues, and mildews, stink and blastings: so is the prayer of an unchaste person; it strives to climb the battlements of heaven, but because it is a flame of sulphur, salt, and bitumen, and was kindled in the dishonorable regions below, derived from hell, and contrary to God, it cannot pass forth to the element of love, but ends in barrenness and murmur, fantastic expectations, and trifling imaginative confidences; and they at last end in sorrows and despair. Every state of sin is against the possibility of a man's being accepted; but these have a proper venom against the graciousness of the person, and the power of the prayer. God can never accept an unholy prayer, and a wicked man can never send forth any other; the waters pass through impure aqueducts and channels of brimstone, and therefore may end in brimstone and fire, but never in forgiveness, and the blessings of an eternal charity."

On early death:

"But so have I seen a rose newly springing from the clefts of its hood, and at first it was as fair as the morning, and full with the dew of heaven, as a lamb's fleece; but when a *runder* breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirements, it began to put on darkness, and to decline to softness and the symptoms of a sickly age; it bowed the head, and broke its stalk, and at night, having lost some of its leaves and all its beauty, it fell into the portion of weeds and outworn faces."

We should be glad to quote his description of the death bed of the saint and sinner, and many other specimens of his amazing conceptions and power of expression, but are prevented by want of room.

The writings of Taylor would be read with advantage by those who in the early period of their attempts at composition are troubled, as we all have been, in the construction and arrangement of sentences. There is a flowing ease in Taylor's manner, the effect of which remains upon the mind of the reader, as the sound of gentle winds when they have passed, or the strain of music that has died away; leave the soul disposed to harmony in its thoughts and actions. The manner in which he introduces incidents into his discourse, though the facts themselves are not always valuable, deserves to be studied as a model of that art whose perfection is to conceal the appearance of art. The entire conviction which he seemed to have of the vanity of the world, his constant effort to impress this conviction upon men, the counsels of heavenly wisdom drawn from inward experience, as well as the striking diversifications of his discourse, and many other reasons which might be designated, make us think of Jeremy Taylor as the Ecclesiastes of the English Pulpit.

The following lines by Taylor are found with other poetical effusions from his own pen, in "Festival Hymns," at the close of his "Golden Grove."

A MEDITATION ON DEATH.

DEATH, the old serpent's son!
 Thou hadst a sting once like thy sire,
 That carried hell and ever burning fire,
 But those black days are done;
 Thy foolish spite bury'd thy sting
 In the profound and wide
 Wound of thy Saviour's side,
 And now thou art become a tame and harmless thing:
 A thing we dare not fear,
 Since we hear
 That our triumphant God, to punish thee,
 For the affront thou didst him on the tree,
 Hath snatch'd the keys of hell out of thy hand,
 And made thee stand
 A porter at the gate of life, thy mortal enemy,
 O thou who art that gate command that he
 May when we die
 And thither flie,
 Let us into the courts of Heaven through thee.

Bishop Heber makes up an illustrious triumvirate with the names of Barrow, and Hooker, and Jeremy Taylor, and

(quoting another author) says that "Hooker is the object of our reverence, Barrow of our admiration, and Jeremy Taylor of our love." In comparing Taylor with the two other writers, we are reminded of a passage in his writings, suggested to us by a friend, in which he expresses some such thought as this, that prayer should not wind up and down like a river, nor break its course into a thousand inlets. Now this is an exact characteristic of his own mind. Barrow and Hooker, are like streams, deep, full, sounding streams, rolling right onward to the sea. Taylor is a sunny river, that loves the meadows, and stretches forth its arms into the fields, and laughs while the little streams play into its bosom, and wanders where it will, while its hundred brothers fear the voice of the great deep, and plunge into their home. The writings of Barrow and Hooker are like the measured and more stately strains of an organ, governed by an apparent skill. Taylor heeds not the rules or the proportion of music, but, like a great Æolian harp, when you think that its strains are about to cease, the restless melodies of his soul break out in another strain and still another, *till you are absolutely wearied with delight.*

Will not the glory of the millennium consist in part in the increased number of such minds? As surely as the Lord God is a sun, those new heavens will sparkle with ten thousand beautiful planets, reflecting the glory of the only wise God. The mind of man will in those days come to its perfection. Early sanctification will prevent the present dreadful perversion and waste of its powers, and holiness will ennoble its conceptions. O scenes surpassing fable, when Miltons and Taylors will shed their light upon the world, or rather when it will be seen that even such minds were only faint types under an old dispensation of the perfect intellectual glories of Messiah's reign. For is not the light of the moon to be as the light of the sun, and the light of the sun seven fold? The only consolation when we think that we shall not see those times on earth, is in a hope of the society of the angels of God, and of the spirits of just men made perfect. But if all which has been said is true, if redemption *extends to man's entire nature*, if the cultivation of the mind must accompany the cultivation of the heart, in order to answer the designs of Him who gave us being, how great the responsibility resting upon every Christian to know to its full extent

what is the hope of his calling ! Here is a prayer of Taylor, full of the holy ambition of a soul "following after, that he might apprehend that for which also he was apprehended of Christ Jesus."

"When thou thy jewels dost bind up that day
Remember us we pray ;
That when the crystal lies,
And the beryl 'bove the skies,
There thou may'st appoint us place,
Within the brightness of thy face ;
And our soul,
In the scroll,
Of life and blissfulness enroll,
That we may praise thee to eternity !"

ARTICLE X.

THE MISSIONARY THOMASON.

The Life of the Rev. T. T. Thomason, M. A., late Chaplain to the Hon. East India Company, by the Rev. John Sargent, M. A., Rector of Lavington, and Author of the Life of Henry Martyn. New York : D. Appleton and Co. 1833. pp. 356.

THIS eminent servant of Jesus Christ was born at Plymouth, England, June 7th, 1774. Within a year after his birth, his mother became a widow. Her husband, for the purpose of augmenting a scanty income, left England for the West Indies, and, not long after his arrival there, was carried off by a fever. Mrs. Thomason placed her son, at the age of five years, under the care of Mr. Bakewell of Greenwich. For some time, nothing appeared in the boy beyond sweetness of temper, quickness of apprehension, docility and diligence. His ninth year constituted a distinct era in his life. "He felt himself to be a sinner far from God and happiness, and he felt that his whole dependence must be on the mercy of God through Christ." His joy was so great that

he was enabled to bear contempt without murmuring. This favorable change in his character was very much owing to the faithful instructions of his tutor. At the age of twelve, he obtained a silver medal for the best Latin composition. At the age of thirteen, he engaged in the work of instruction at Deptford. He soon after sailed with Dr. Coke to the West Indies, at the time that that indefatigable man was laying the foundation of the Wesleyan missions. He accompanied the doctor in the capacity of French interpreter. Soon after his return from the West Indies, he became known to an excellent lady by the name of Thornton, who proved to him a mother indeed. By her advice, application was made, in his behalf, to the directors of the Elland Society, Yorkshire, an institution formed for the purpose of aiding indigent young men for the ministry of the church of England. He was examined by the Rev. Henry Foster, and the Rev. Richard Cecil. He was accepted, and in the spring of 1791, was placed under the charge of the Rev. Mr. Clark of Chesham Bois, Buckinghamshire. This venerable clergyman, now seventy years of age, had been, for nearly half a century, the learned and indefatigable tutor of some of the most distinguished men, both laymen and clergymen, of the times in which he lived. He was one of the most efficient agents in the revival of religion, which occurred in the church of England, in the middle and towards the conclusion of the last century.

In a fellow-student, the Rev. Charles Jerram, Mr. Thomason found as much reason to congratulate himself, as in his tutor. The first beams of the morning sun shone on their united labors, before which they bent their knees in prayer, and lifted up their voice in praise. The only assignable ground of difference, was that the one enjoyed highly what the other did not—the song of the nightingale. The ardor of these students was so great, that the expectation of a new companion, whose habits of application were doubtful, produced in their bosoms no little discomposure. “We fear that — will not apply, nor get up early, nor maintain love, three grand articles with us.” In their studies, they adhered to the spirit of the following passage: “*Hebræi bibunt fontes, Græci rivos, Latini paludes.*” In 1792, it was resolved by the directors of the Elland Society to send Mr. Jerram to Oxford, and Mr. Thomason to Magdalen college, Cambridge. Their grief in parting with Mr. Clark, was

poignant. Mr. Thomason says, "Our last walk together was very affecting; he gave me his parting blessing; he told me he had no doubt we should again meet with everlasting joy upon our heads. 'Watch strictly,' said he, 'over your heart, be much in prayer, cleave closely to God. Pray for spiritual discernment, that you may have a clear perception of the path you should walk in.'"

At Magdalen, Mr. Thomason found a number of young men of sterling piety, and of undoubted talents. Mr. Jerram soon came from Oxford, and joined the happy company. Mr. Thomason, Mr. Jerram, and Mr. Cocker, a kindred spirit, had suits of rooms on the same stair-case. "It was Mr. Thomason's custom," says Mr. Jerram, "to rise about five in the morning, and as our rooms were nearly contiguous, we alternately lit our respective fires, and applied ourselves to reading in the same room. Our terms of intimacy were so familiar, we were constantly in the habit of using each other's rooms, books, or whatever either of us had, without the least ceremony." They had Mr. Farish as instructor in mathematics, Mr. Jowett in languages, and Mr. Simeon in theology. "Mr. Simeon watches over us," says Mr. Thomason, "as a shepherd over his sheep. He takes delight in instructing us, and has us continually at his rooms."

Mr. Thomason devoted himself with great ardor to his mathematical and classical studies, maintaining, at the same time, a high state of spiritual affections. On gaining the Norrisian prize, a gold medal with some books, he writes to his mother, "Against all expectations I have succeeded, and I rejoice. I know what pleasure it will give you, and it is my delight to add to your comforts. It will be a testimony to Mrs. Thornton and to the society who have sent me here, that I have not misspent my time."

In his last term, Mr. Thomason was offered by the Hon. Charles Grant, the mission church at Calcutta. Owing to some domestic afflictions, Mr. Thomason declined the appointment, which was then offered to Mr. Buchanan of Queen's college, and by him accepted. Upon this decision, Mr. Jerram makes the following very discriminating remarks:

"Here we cannot but notice the wisdom and goodness of Divine Providence in so overruling events as to bring about the best final results.—Had Mr. Thomason accepted the chaplaincy, he would have been a very faithful and efficient minister of the gospel, and have done much good. But I question whether at

that time it would have extended much beyond the immediate sphere of his labors. He was young, decidedly pious, devoted and active, and must have been a blessing wherever he was stationed. He had an extraordinary facility in learning languages, and would have become an eminent oriental scholar, and, in all probability, India would have been eminently benefitted by his translations of the Scriptures into more than one of her vernacular tongues. But I do not think he would have exercised a commanding influence, nor formed any very comprehensive plans for the benefit of that vast continent, nor have entered at all in that almost boundless field in which Dr. Buchanan rendered himself so eminently conspicuous, and which he cultivated with such great advantage to the millions of India.

"Of all the literary and pious men which Cambridge at that time possessed, few, perhaps none, had the peculiarly appropriate qualifications of Dr. Buchanan for that important station. His mind was calm, intellectual, and comprehensive. His manners reserved, dignified, commanding. His literary attainments were considerable, and gave promise of great increase. He sought, acquired, and effectually sustained a place in the society of the most learned men in the university: even whilst an undergraduate, there was an elevation about him which left younger men of inferior talents and attainment, but ill at ease in his presence. His very appearance conveyed the idea of a person destined to do things at which others would never aim, and to carry measures on a scale of magnitude to which few would find themselves equal, or dream of accomplishing. When it is added, that Dr. Buchanan was as eminent for his piety, as distinguished for his talents, as simple in his manners as he was dignified in his appearance, as single in heart as comprehensive in mind, as attentive in the discharge of very humble duties as he was active in planning and vigorous in executing schemes for christianizing the immense population of India, no doubt will be felt that the loss of Mr. Thomason's labors, *at that particular crisis*, was more than compensated by those of Dr. Buchanan."

In the interval between taking an academical degree and entering into holy orders, Mr. Thomason pursued his studies with his accustomed earnestness. He read the original Scriptures, translated the book of Job, perused Josephus in Greek, studied Arabic under professor Carlisle, and again contended for the Norrisian prize. The spirit in which he received a disappointment, is thus described by Mr. Jerram :

"In the first of our attempts, Thomason obtained the prize, and in the second I was his successful rival. On the latter occasion, some considerable delay took place in announcing to whom

the medal was adjudged. We had heard, indeed, that it was again destined to our college, and we *hoped* it would find its way up our stair-case. I happened one morning to be looking out of my window, and saw one of the university beadles entering our court and approaching our part of it. He ascended our stair-case, came near my door, passed by it, and proceeded to Thomason's. I will not conceal my feelings at that moment, nor deny that I instantly fell on my knees to beseech God to preserve me from envying the success of my dear friend and to enable me to rejoice in it. I had scarcely risen when Thomason hastened into my room, followed by the beadle, and with a gladness of heart which I shall never forget, told me that the prize was awarded to me, and that the beadle, not knowing my room, had called at his, and asked where he could find me. I sincerely believe my friend could scarcely have rejoiced more had he a second time succeeded. I may add that on two or three future occasions, he wrote for and obtained the prize. Nor was this, in Mr. Thomason, the mere ebullition of the moment. In the same noble spirit of disinterestedness and affection he wrote to his mother and apprized her of the result. 'I have lost the prize: Jerram has got it. I am not mortified; it is still in the family, a young man of the same college, of the same church and profession. I have had it once, it ill becomes me to murmur.'"

On the 16th of October, 1796, Mr. Thomason was ordained as a deacon of the church of England. The curacy of Trinity church, Cambridge, and that of Stapleford, about five miles distant, were committed to him. He was also chosen to a fellowship and assistant tutorship in Queen's college. In 1798, the tutorship was consigned to him. Two public and two private lectures, consequently, were his daily allotment of duty, and in the necessary absence of Mr. Simeon, five sermons in the week also devolved upon him. At the close of the year, he was admitted to the office of a presbyter, by the bishop of Lichfield and Coventry. In January, 1799, Mr. Thomason was united in marriage to Miss Fawcett, of Scaleby castle, Cumberland. "One thing I may mention to the honor of Mr. and Mrs. Thomason," says Mr. Simeon, "that in all the ten years I lived under their roof, I never heard, on any occasion, an angry word from either of them; nor ever saw a different countenance in either of them towards the other, or in either of them towards me."

About the same time, the excellent Mrs. Thornton died; a woman who manifested in her whole character, a striking

elevation and dignity, combined with great Christian simplicity in her manner and language. She received her first abiding religious impressions at the age of nineteen, from attending the daily prayers, at Westminster Abbey. By his marriage, Mr. Thomason of course lost his fellowship. He continued, however, to instruct as a tutor, mainly for the purpose of refunding the money which had been advanced to him for his education.

“Remembering what a sum had been expended upon himself, calling to mind the wants of young men involved in those anxious exigencies which he had experienced, he *resolved to repay the whole of what had been advanced for his support*; and long before he left England, these noble resolutions were fulfilled to the very utmost. Having saved above four hundred pounds, not to exonerate himself from the burden of an obligation, but to enjoy the luxury of performing what is lovely and of good report, he replaced the money in the hands of the managers of the El-land institution, with a willing consciousness that a debt still remained that could not be cancelled.”

In 1805, two circumstances revived in Mr. Thomason a missionary spirit, which he had long before cherished. One was a review which he undertook for the *Christian Observer*, of Nott's Bampton Lectures, which necessarily led to a close consideration of Wesley's and Whitefield's devotedness in their Saviour's service; the other circumstance was the intended departure of Henry Martyn to India. It was not, however, till the spring of 1808, that definite arrangements could be made for him in India, nor the entire concurrence of some of his friends secured. Mrs. Thomason, who had been decidedly averse to the project, so as not to hear of it without tears, now counted it a privilege and an honor, to be exposed in such a cause.

In June, 1808, Mr. Thomason sailed with his family in the *Travers* for Calcutta. They had a singularly pleasant voyage, till they had nearly reached the shores of Hindoostan. Mr. Thomason thus describes their wonderful preservation from shipwreck.

“Early in the morning of the 7th, we approached Cape Negrais. Soundings were made, which left us no room to apprehend any immediate danger. At half past four they were twenty-one fathoms; which, being certified to the captain, he immediately came on deck, and gave orders for heaving the ship to,

The words were scarcely pronounced, when the ship struck upon a rock. At this time the Earl Spencer was so near, the captain hailed and cried out, they were amongst breakers. The Earl Spencer providentially escaped, and actually passed over the reef without striking, but our own ship, notwithstanding every exertion, continued to strike with violence. The first shock brought down the mizen top-mast; the wind then blowing fresh. In a moment a cry of distress was raised, which was heard by the Spencer, and which it very soon appeared was not made without reason. The passengers and all the ship's company were soon upon deck, and saw with the deepest anguish the danger in which they were. I had previously gone down and informed Mrs. Thomason that the ship had struck, and that none but God could save us. The heeling of the ship was now tremendous, and the blows continued, till the rudder was broken with an awful crash, that seemed to portend that the ship should immediately go to the bottom. Who but those who have actually borne a part in such scenes can conceive the dreadful sensations thus produced. We endeavored to commit ourselves to the mercy of God, and then Mrs. Thomason snatching up our dear J. followed by Mrs. ———, with O———, repaired on deck. Here the confusion was extreme. Through the mercy of God the wind soon moderated; a circumstance which gave time to take proper measures for saving the crew. The main-mast was first cut down, which fell over the side. After, the fore-mast was cut away, and we were thus left a mere hull, which was momentarily coming to pieces; at this critical juncture, the cutter unfortunately went a-drift; the jolly-boat was dispatched after it, and in the mean time the crew were all employed in clearing and launching the long-boat. This was a long and difficult operation, but as all our lives depended on its success, the men exerted themselves to the utmost. Before they had fairly raised it from its place the ship's back was broken, and at this moment I felt that nothing but a miracle could save us. I lifted up my heart to God, and exhorted Mrs. Thomason to do so too. I committed myself and all my concerns to Him. Meanwhile, a squall of wind and rain caused the ship to beat violently; we all stood on the deck drenched to the skin, looking with anxious impatience to the launch of the long-boat. The ladies and children having been roused suddenly from their beds, were wet and half naked, and most pitiable objects. I ran down into my cabin to secure something from the wreck which I might preserve, if saved from destruction, as a memorial. In vain I sought in the confusion of the moment for my pocket-bible; at length, hastily snatching up my Hebrew psalter, with a volume of the Greek Testament, and my mother's last and valued present, the Golden Treasury, I put them into my bosom, and flew to my dear Mrs. Thomason and the children on the deck. In passing through the cabin to the

ladder, it was painful to hear the rushing of the water in the hold, and to see the decks giving way, and the boxes floating about on all sides. Arrived on the deck, I remained with my dear B——, and had the pleasure of seeing the long-boat launched into the water. The captain then called for the ladies, who were one by one conveyed into the boat by a rope. The gentlemen followed, and the crew, to the number of ninety-one : more could not be admitted with safety. In the cutter were eighteen, in the jolly-boat eleven."

Through the mercy of God, after having been three hours and a half in the boat, they reached the *Earl Spencer*, a ship which sailed in company.

The second Sabbath, after landing at Calcutta, Mr. Thomason commenced his ministry at the old church. Having made considerable progress in Persian during the voyage, he gave himself, in addition to his ministerial employments, to the study of Hindoostanee and Arabic. So favorably were his labors in the church regarded, that in six months it was found expedient to enlarge the house. Mrs. Thomason mentions the joy of meeting Martyn on the 3d of November, 1809.

"Dear, dear Martyn arrived, and we had the unspeakable delight of seeing his face. The agitation I felt during the whole morning was such as I never experienced in India. Joy and sorrow alternately. Joy to see him, sorrow for the occasion. In three or four weeks he leaves us to go to sea for his health. He is much altered, is thin and fallow, but he has the same loving heart. No tongue can tell what a refreshment the sight of him has been to us. I should be thankful to be his nurse if he would remain with us; but one would wish him to try every means, hoping that God may yet spare him for a few years.—Martyn and I are both writing under the same roof."

Mr. Thomason continued in his labors of love without serious interruption for several years. In addition to his church at Calcutta, and his translations, he was appointed by the governor general to perform stated service at his own country residence at Barrackpore, to accompany him as chaplain in a journey of state through the provinces, and to draw up and submit to the government a plan for the education of the Indian population. When Mr. Thomason left England for India, it was his fixed intention that the step should be *final*. He would have persisted in this resolution, if, in the year 1825, it had not been too apparent that Mrs.

Thomason's health was gradually declining, and that the only human hope of her restoration was to be found in exchanging a sultry climate for the invigorating air of her native land. *On her account solely*, he commenced the homeward voyage in October. On the 26th of March, 1826, Mr. Thomason communicated to his son in India, the intelligence of her death, or rather "her translation into life."

"About midnight on Good Friday, she was seized with the agonies of dissolution, which were greatly protracted; she did not breathe her last till near ten o'clock the following morning. About ten minutes before ten on Saturday morning, her spirit took its flight. O the unutterable anguish of this sad—sad scene; sad to us—but she has joined the innumerable company of glorified spirits and angels—she died in the Lord. Three days before her death, she expressed to me a strong hope that God would raise her up to be a comfort to her husband and children; 'but what if it should please him to dispose otherwise,' I said; 'then,' said she 'his will be done!' She added expressions of dependence on her Saviour, but complained that her heart was dull and sluggish. Conversation was highly injurious, I could only read with her at intervals, with a few words of prayer. To a question whether the Saviour comforted her, she said, 'he does.' Her countenance indicated that she was much exercised in prayer. On Saturday evening her precious remains were committed to the deep. The evening was still, and all was solemn; the service was read by dear S——, whose brotherly tenderness and sympathy I cannot adequately describe. Being myself overwhelmed by the bereavement, I was unable to perform that last service; but I saw from a distance the coffin dropped into the sea, and heard the words, 'We commit her body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead) and the life of the world to come through our Lord Jesus Christ, who at his coming shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.' O, my beloved boy, I cannot tell you the consolation afforded by that hope. I earnestly trust it will be as a healing balm to your own heart. I felt comfort in the thought that the whole Christian world were celebrating the death and resurrection of Christ. She was committed to the deep on Easter even, when we commemorate the Saviour's lying in the grave, thus consecrating it as the place of repose for his faithful followers, previous to the great and joyful day of resurrection."

On his return to England, he commenced the pastoral charge at Cheltenham. In 1828, he was again involved in

a severe internal conflict, respecting the expediency of returning to India. "How could the version of the Hindoostanee Old Testament be perfected in England," was the consideration which induced him again to embark. According to the unanimous advice of his friends, he once more entered into the marriage state, becoming connected with Miss Dickenson of Liverpool. It was a step which greatly promoted his happiness. In June, 1828, he left England forever. He returned to India to die. Soon after he reached Calcutta, it was determined that a voyage to the Mauritius was expedient. But this measure proved wholly unavailing. On Sabbath, June 21, 1829, twelve days after landing in the Isle of France, his earthly tabernacle was dissolved, and his spirit numbered amongst the just made perfect.

"On Sunday he had a very suffering day, but his mind was composed, he was quite sensible his end was approaching, and his frequent prayer was for *patience*: yet indeed he was an example of patient suffering: towards the evening I perceived evident signs of approaching dissolution, and therefore requested a Christian friend to be with me at the closing scene; he can bear witness with myself, to the firm faith and strong hope which disarmed death of its sting, and shed a holy quiet and peace around.

"Many sweet expressions we heard from his dying lips, in the midst of severe bodily agony, such as the following: 'This is a dark valley, but there's light at the end.' 'Thanks be unto God for his unspeakable gift.' 'Lord Jesus, receive my spirit.' 'Lord, give me patience, may patience have its perfect work.' 'When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.' About three o'clock in the morning, he inquired what time it was, and when told, he replied, 'I thought I should have been far away before this.' He complained of a sharp pain in his heels, and also at the back of his head, which reminded of the first great blessed promise vouchsafed to fallen man. He seemed to watch the progress of death as it advanced up his cold legs. He asked why there was not a candle in the room, on being told there was, he said, 'Oh, then, I am losing my sight, for it appears dark.' After a slight convulsion, I saw his change was near, and said to him, 'The Lord is coming quickly,' he replied with a smile, 'I hope so.' Shortly after this his heart ceased to beat, his spirit fled, and he entered the joy of the Lord."

"The rank which Mr. T. occupied as an oriental scholar and translator of the Scriptures was very high. In Persian, Arabic, Hindoostanee, and Hebrew above all, his erudition has seldom

been surpassed; and in effecting a version of the greater portion of the Old Testament into one of the most widely diffused languages of the East: in proclaiming the truth as it is in Jesus in season and out of season; fulfilling gladly the ministry he had received, he consecrated his time and talents to what he justly deemed the sublimest ends."

We congratulate our readers upon the early republication of this Memoir in the United States. It contains a noble testimony to the grace and glory of the gospel. It is refreshing beyond expression to follow the steps of one who *resembled Henry Martyn*, and whose life Henry Martyn's biographer depicts. Mr. Thomason's course shows the perfect compatability of ardent attachment to study and of deep spiritual affections. At the time when he saved the slender pittance of his pocket-money to purchase oil that he might read Hebrew in the evening, he was panting to tread in the holy steps, and share in the holy blessedness of Hebrew patriarchs and prophets. A character so nearly unexceptionable in all the relations of life, we have hardly ever contemplated. Selfishness seemed to have no place in the elements of his nature. The names of such men as Brown, and Buchanan, and Martyn, and Corrie, and Thomason, are music to the soul. Long may the English church be blessed with such luminaries; long may India welcome such apostles to her shores.

ARTICLE XI.

CRITICAL NOTICES.

- 1.—*Legends of the West. By James Hall.* Philadelphia: Harrison Hall. 1832. pp. 265.

MR. HALL is favorably known to many of our readers as the author of *Letters from the West*, editor of the *Illinois Magazine*, and now of the *Western Magazine*, published at Cincinnati. In the *Legends of the West*, it is his object to convey accurate descriptions of the scenery and population of the western country. The legends are entirely fictitious, but are founded on incidents

which have been witnessed by Mr. Hall during a long residence in the western States, or upon traditions preserved by the people. The tales are twelve in number. Mr. Hall has a fine tact in describing the border-warfare, the rifle-shooting, the solemn scenery of the thick woods, the lingering love of the emigrant for the "old States," the evening-fires of the camp-meeting, and the whole range of western men and manners. His power of description, we think, sometimes misleads him. The moral effect, or the intention, disappears in the fascination of the story, and the excitement of the narrative. We are more anxious to know whether the principal parties were at last comfortably married, than we are to know any thing respecting the main object of the writer. We think if he introduced the tender passion more sparingly, he would accomplish greater good. He does not need its aid.

We are aware that there are various opinions respecting the utility of tales and romances. In moderate measure, however, and in illustration of important principles, or even as an innocent amusement, we do not know how fictitious writing can be condemned in mass. The grave and the sententious must sometimes give place to the light and playful. In entering this field, Mr. Hall, we doubt not, is actuated by pure and honorable motives. He thus speaks of the Sabbath, in one of his legends. "It is to all who submit to its restrictions, a day of repose, when 'the weary are at rest, and the wicked cease from troubling,' a day from which care and labor are banished, and when the burdens of life are lightened from the shoulders of the heavy laden. But to him who sincerely worships at the altar of true piety, and especially to one who has been led in infancy to the pure fountains of religion, the return of the long neglected Sabbath brings up a train of pure and ecstatic recollections."

2.—*A Memoir of the Life of William Livingston, member of Congress in 1774, 1775, and 1776; delegate to the Federal Convention in 1787, and governor of the State of New Jersey from 1776 to 1790. By Theodore Sedgwick, Jr. New York: J. & J. Harper. 1833. pp. 452.*

AMONG the most self-denying of the duties incident to the war of the revolution, were those performed by the governors of the several colonies. They were the medium of intercourse between the people and congress. Through them General Washington sent out his appeals to the patriotism of his countrymen. They had the delicate task of managing the system of taxes and supplies, of watching the tories, of levying and paying troops, and of controlling the thousand nameless evils incident to a state of war, and to independent, half formed sovereignties not connected by any general government. No man shared more largely in

these perplexities than governor Livingston, and no man bore up against them with a braver spirit.

The Livingston family is said to have come originally from Hungary to England; they soon removed to Scotland. Robert Livingston, son of John who was eminent in Scotch Church History, was born at Ancram on the Teviot, on the 13th of December, 1654. About the year 1676, he removed to this country and became connected by marriage with the Rensselaer and Schuyler families. He succeeded in securing for himself a manor, or large estate, comprising originally between one hundred and twenty and one hundred and fifty thousand acres south of the city of Hudson. His son Philip married Catharine Van Brugh of Albany. Their fifth child was William, born at Albany, in November, 1723. The first fourteen years of his life were passed under the protection of his maternal grandmother. In 1737, he entered Yale College, and in 1741, graduated at the head of his class. He then commenced the study of law in the office of Mr. James Alexander, a Scotch lawyer in New York city. Before he had completed his professional studies, he married Susannah French, a daughter of Philip French. Her character was simple and unpretending, though she was endowed with a strong intellect, and ardent affections. In 1748, Mr. Livingston was admitted to practice as an attorney. He was engaged in the laborious and honorable duties of his profession for more than twenty years. In 1772, he removed to Elizabethtown, in New Jersey. For three years, he was a member of the continental congress, and on the expulsion of the royal governor, from New Jersey, William Franklin, in 1776, he was chosen governor. To this high station, he was annually elected, with singular unanimity, till his death in 1790.

The character of Governor Livingston was very strongly marked. He did with his whole heart whatever he attempted. The principal defect was an irritability of temper which he was never able wholly to overcome. His power at satire and bitter retort, sometimes led him into harsh and unseemly language. His expressions respecting the Supreme Being occasionally border on irreverence, as where he says, "Blessed be God, and Huzza for Louis XVI.;" notwithstanding, the foundations of his character were strongly laid in religion. He had a great regard for the excellent president Burr of Princeton, and at his death, pronounced an eulogy. He was a member of the Presbyterian church in Wall street, New York, and was generally regarded, we believe, as a true Christian. And here, we cannot but express our regret, that Mr. Sedgwick did not make the religious character of his subject more prominent. If Mr. Livingston had distinctive traits of religious feeling or opinion, why not exhibit them? We think that some of the patriots of the revolution have never had full justice done them in this regard. In a letter to one of his

sons, governor Livingston thus writes, "And now, my dear child, I wish you a safe voyage, with prosperity in this world, and everlasting happiness in the next; and to secure the last, which is of infinitely the greatest consequence, oh! let me entreat you not to forget your Creator in the days of your youth, but wherever you go, to remember your duty to the great God, who alone can prosper you in this life, and make you happy in that which is to come."

His attachment to Mrs. Livingston is thus beautifully expressed in his old age. "If I was to live to the age of Methusaleh, I believe I should not forget a certain flower that I once saw in a certain garden; and however that flower may have since faded, towards the evening of that day, I shall always remember how it bloomed in the morning; nor shall I ever love it the less for that decay which the most beautiful and fragrant flowers are subject to in the course of nature."

3.—*Letters on Slavery; addressed to the Cumberland congregation, Virginia. By J. D. Paxton, their former pastor. Lexington, Ky.: A. T. Skillman. 1833. pp. 207.*

A book of this character from a slave State, is really an animating sign of the times. The author is a highly respectable minister of the Presbyterian denomination, and was dismissed from his congregation in Virginia, a few years since, in consequence of an excitement occasioned by some remarks on slavery, which he published in the *Richmond Family Visitor*. After his removal, he took occasion to address his former congregation on the whole subject of slavery, in a series of letters, which are now published. The following are the topics discussed: ministerial prudence in regard to slavery; reasons for discussing the subject; origin and nature of slavery in the United States; inconsistent with our free institutions and the natural rights of man; inconsistent with the moral teaching of Scripture; the servitude tolerated by the Jewish law not slavery for life; examination of Leviticus xxv., and of the practice of the patriarchs; examples of God's judgments for slavery; the bearing of those things in the Old Testament on the testimony of the New, respecting slavery; various evils of slavery; excuses considered; several plans for removing the evil proposed; motives to immediate effort, from the doctrine of divine recompenses.

While Mr. Paxton speaks with all plainness respecting the sin and dangers of slavery, his language is decorous, and his whole manner candid and becoming. Having by marriage become possessed of slaves, he immediately commenced the task of fitting them for freedom, and in a few years sent them all to Liberia. He has lived for a long time in the slave-country, and is intimately

acquainted with all the details of the system. The facts with which his arguments are supported, are of great importance. His limits did not allow him to present the scripture argument in that prominent light in which it deserves to be presented. A much more efficient use could be made of the *principles* of the Bible in opposition to slavery, than has been yet attempted. In endeavoring to prove that the word *δουλος* means a *servant* and not strictly a *slave*, it was incumbent on Mr. Paxton not only to show the classical but the New Testament usage, and to have fortified his position with stronger authorities than that of Pool, or even that of Potter. We think it will be difficult to show that the slavery of the Greeks and Romans was not, in general, grinding and intolerable. Slavery is a bitter cup everywhere.

We commend the letters of Mr. Paxton as worthy of high consideration. No one we should think can read them without being greatly interested, and no one, who is in the wrong, without being convinced of his error.

4.—*The People's Magazine. The Penny Magazine.*

THE object of these magazines, and of similar publications—the diffusion of knowledge—is very laudable. They furnish a large amount of reading material, at a very low price. Some of the selections are interesting, and a portion of the cuts and other embellishments, striking and decorous. We think, notwithstanding, that their circulation would be injurious to the country. The knowledge which they diffuse is *miscellaneous in the extreme*. Every possible subject, in literature and science, is taken up, and inevitably treated in a very superficial manner. The excitement, which the monthly or weekly appearance of these penny publications produces, is momentary, and unnatural while it lasts. No deep interest, in literary or scientific subjects, is created. What the great body of our people need, is not news, nor startling facts, nor the illustrations of the various sciences. They find these, in overwhelming abundance, in the common newspapers. They need the *principles* of science and literature—not materials for idle conversation, but the real reasons of things. It is important that knowledge should be diffused, but of far more importance that the right kind of knowledge should be diffused, and in the right manner. A magazine ought to be the means of awakening a permanent interest in literary subjects. It should lead men to think, to ascertain the grounds of their knowledge, to compare, and to form intelligible conclusions.

If we mistake not the signs of the times, we are in danger of becoming an exceedingly *practical* people. The sermon on the Sabbath must be practical. The newspaper is not in its province, if it *explains* things, and furnishes food for thought. The Bible class and Sabbath school exercises must not consist of can-

did and intelligent scriptural explanations, but of vigorous exhortation, or story-telling. Now, facts are important, only as they illustrate principles; and exhortation is the veriest vanity, unless it is legitimately drawn from truth. This tendency, in our community, should be counteracted, and not strengthened.

According to present appearances, there will be a strong reaction, at no distant time. Men will not only return to the sober reading of former days, but will entirely abjure what is really commendable and important, in the lighter kinds of literature of the present day. We are not pleading for an abandonment of magazines and other like things, but that they should be kept in their proper place, and not be multiplied, so as to become the paramount object of public interest. We wish that they may be so managed, as to prevent the necessity of a reaction. We think that the sober part of the community always prefer to give a fair price to their old booksellers, for the standard works. What is very cheap, will be valued accordingly.

Again, the habit of condensing, and compiling, and extracting, and arranging with questions, is attended with real injustice to the original authors and publishers. A man may be a pirate, without coming under the cognizance of the statute. He may take out the best portions of a book, prepared with great care and at great expense, by the author, and so work them up into another form, as to set the law at defiance, and at the same time defraud another man of his property. We are advocates here, as well as elsewhere, of the strictest conscientiousness. It is no apology for this theft, that the sentiments of the author, by transmutation, are attaining a wider circulation. They are his property, and are not to be touched, but by his consent. The laws of Christian integrity apply here, in their fullest force.

We have examined several numbers of the Penny Magazine. With many useful and interesting articles, it contains things of a pernicious tendency. It is, in fact, a perfect medley. It may be useful in Great Britain, and not in this country. We do not believe that the Lord Chancellor, and the Society for the Diffusion of Useful Knowledge, would circulate works of an immoral character. Still, some of the most respectable people of Great Britain believe that the Penny Magazine is hurtful, in its moral tendency; and they have accordingly established a "Saturday Magazine," as an antidote.

5.—*A Greek Grammar, for the use of High Schools and Universities. By Philip Buttmann. Translated from the German; with additions, by Edward Robinson. Andover: Flagg & Gould. 1833. pp. 494.*

A SCHOLAR-LIKE perception of the nature of the Greek language, and a real love of its beauties, are very uncommon in this

country. The usual apology is, want of time. There are so many things to be *done*, that there is little opportunity to explore the mysteries of Greek literature. Clergymen, it is said, are so engrossed with the active duties of their profession, that it would be sacrilege in them, to make the study of pagan literature a business. We have, however, no confidence in these excuses. What has been, can be again. There are numberless instances on record, of the entire compatibility of close study of Greek and laborious performance of practical duties. The real cause of the neglect of the language, is the lack of early and thorough initiation into its principles. How small is the number of the young men who enter our colleges, who have a radical acquaintance with any one of the books which they have professedly studied! A large part of the time of the college course, is wasted in efforts to inculcate an acquaintance with the common forms of the grammar. The root of the difficulty, as we think, lies here. The existence of our colleges depends, in no small degree, on the tuition received from students. Of course, the temptation to admit individuals, without the necessary qualifications, is irresistible. Besides, there is the rivalry of a large number of institutions, all eager to show the largest list. Consequently, there is no pressure on the preparatory schools, compelling them to adopt a vigorous and thorough classical discipline.

Such is the evil; the remedies, we think, are obvious. Let a few private schools, or academies, determine to insist on ample Greek discipline, as a part of their course. Let them acquire a character for promoting radical scholarship; and they will be patronised. Intelligent men will send their sons to such schools, and the support, in a short time, will be ample. Let the examining board, at our colleges, reject all the *Greek stammerers*, who apply for admission, even at the risk of some pecuniary embarrassment. Let instructors make unwearied efforts, in public and private, to promote a relish for the nameless beauties of the best classical authors. We believe that Virgil might be studied with eminent advantage, in every college. We are sure that the tenderness, and beauty, and grace, of that amiable author, are lost, by the wretched manner in which he is generally read, with the help of Dryden, and an *ordo*, notes full to exhaustion, and, last of all, a *clavis*. Virgil ought never to be an elementary author.

The preparation of good grammars and lexicons, is another important auxiliary. Some of the common Greek grammars we have found extremely deficient, where the pupil has had any measure of inquisitiveness. On this account, we welcome the larger grammar of the veteran Buttmann. Mr. Robinson has laid the country under great obligations, by his seasonable and excellent translation. The grammar, published in this country a few years since, under the name of Buttmann's grammar, was an abstract or compend of the present work, and was not entirely

satisfactory to the advanced scholar, by its want of detail, nor to the younger pupil, by its want of the simple elementary principles. The work now offered to the scholars of the country, we doubt not, will give universal satisfaction. We have read a part of it, with great pleasure. It is translated from the thirteenth German edition, which the author lived just long enough to complete. He was a professor in one of the principal gymnasia of Berlin, and died January 21, 1829.

6.—*Discourses and Addresses on subjects of American History, Arts and Literature. By Gulian C. Verplanck. New York: J. & J. Harper. 1833. pp. 257.*

THE first discourse in this volume, is one pronounced before the New York Historical Society, in December, 1818. It is a rapid and highly interesting review of the services of the leading founders of the American States—Las Casas,* Roger Williams, Oglethorpe, Dean Berkeley, William Penn, Baltimore father and son, Professor John Luzac, of Leyden, an ardent friend of American liberty, Thomas Hollis, and others. In the appendix, Mr. Verplanck illustrates, at length, some of the opinions of the discourse.

A very brief eulogy on Lord Baltimore, is the second article in the volume. "The first colony of modern times, which was founded on the broad principles of religious freedom, explicitly recognising the rights of conscience and the liberty of thought, was that of Maryland, a Roman Catholic colony, founded by a Roman Catholic legislator."

The next address in order, was delivered at the opening of the tenth exhibition of the American Academy of the Fine Arts, May, 1824. It contains some very enlightened strictures on the state of architecture and painting, in this country. Mr. V. does not claim for the arts "the holy power of reforming vice, or illuminating moral darkness. Without religion, and her most fit and natural attendants, education and freedom, they are weak and feeble agents indeed." "But when controlled, and purified, and elevated, by holier principles, they contribute most efficiently to the moral melioration of society."

Next follows a tribute to the memory of Daniel H. Barnes, an eminent teacher of youth, and one of the principals of the high school for boys, in the city of New-York. As a conchologist, he obtained the highest rank. Within the last four or five years,

* Mr. Verplanck employs much learning and ingenuity, in an attempt to vindicate Las Casas from the charge, which Dr. Robertson, on the authority of Herrera, makes against him, of first advising the importation of slaves from Africa. We think the evidence which Mr. V. brings forward very strong. We should rejoice, if it were entirely conclusive.

his memoirs have been repeatedly cited, by some of the first zoologists and geologists of the age, as of standard authority.

In an address before two literary societies of Columbia college, Mr. Verplanck pours forth the feelings of a warm filial and fraternal attachment to some of his distinguished fathers and brethren, the patrons and sons of the college. Among the subjects of his discriminating eulogy, are Hamilton, Jay, R. R. Livingston, Gouverneur Morris, Benson, Dr. Cooper, Dr. Mason, and DeWitt Clinton.

Mr. Verplanck deserves the thanks of his country, for his diligent efforts in congress, in 1830 and in 1831, in procuring the passage of a law for the amendment and consolidation of the several acts for the protection of copy-rights to books, prints, &c. This act more than doubled the term of legal protection to copy-rights, besides improving and simplifying the law in various other respects. A public dinner was given to Mr. Verplanck in New York, in compliment for his agency in producing this beneficial result. We are glad to see the speech, delivered by him on this occasion, inserted in the volume. It contains a sketch of the legislation of the United States, on the subject of literary property.

The last composition in the volume, is an address delivered before the Mercantile Association of New York.

A striking characteristic of all these compositions, is the charming historical and biographical illustrations, which the author interweaves in his propositions and arguments. A truly liberal spirit is manifested, towards men of all professions and creeds. Scholars, we are sure, will properly esteem this volume, for the enlightened views and chaste enthusiasm every where manifested. The moral tone of all Mr. V.'s writings is high. We hope he will find much more leisure, now that he has withdrawn from congressional life, to cultivate a field, in which he can do his country so much honor.

7.—*A View of the Elementary Principles of Education, founded on the Study of the Nature of Man.* By G. Spurzheim. Second American edition. Boston: Marsh, Capen & Lyon. 1833. 12 mo. pp. 318.

THE views of the Philosophy of Mind, which are based on the science of Phrenology, whether true or false, are such as, if adopted, will immediately influence every mode of acting upon human beings: they must especially modify, at once, the science of education. They assign to every propensity, whether intellectual, moral, or animal, a bodily organ, which is the instrument or medium of its exercise. The existence of these propensities is accordingly taken more distinctly into view, by the phrenologist.

He considers them as constituent parts of human nature, and only to be watched in their developement, and to be controlled and restrained, or awakened and cherished, as the circumstances may require. He gives prominence to *nature*, as the basis of all he shall do ; education is only the handmaid. The physical constitution, too, so often neglected, attracts a very important share of his attention.

The work before us is a very popular and practical exposition of the views of education, which are based upon this science. By education, the author understands all the influences which may be made to conduce towards the perfection of the human being. To discuss the theory on which Dr. Spurzheim's plans of education are based, would require much greater space than can be allotted to it here. The practical results, however, to which his theory leads him, commend themselves to sound sense, and cannot fail of being useful. There is something in the foreign air, however, which characterizes much of the work, which must greatly interfere with its becoming extensively popular among us. With some of its speculations on religious subjects, we have no sympathy. His views of the institution of the Sabbath, and of the character of the Old Testament, were gathered any where, but from the Bible itself.

8.—*A Collection of the Familiar Letters and Miscellaneous Papers of Benjamin Franklin—now, for the first time, published. Boston : Charles Bowen. 1833. pp. 295.*

THE Letters and Miscellaneous Papers of Dr. Franklin, contained in this volume, and now for the first time published, came into the hands of Mr. Sparks, from various sources, while prosecuting researches for other objects. We are glad that he has given them to the public.

Genius always imparts life and interest to whatever it touches, so that the great reason why the public have so strong a desire to look into the familiar and private writings of really eminent men, is not mere curiosity to become acquainted with their private history—it arises from the fact, that a pen, which is really skilful on any subject, will throw a charm over any one which it touches. In fact, the principles which guide in one case, will guide in all. This is shown, very distinctly, in the work before us. The clear view of human character and conduct—the forcible and lucid expression—the sound, irresistible reasoning, and the dexterous appeal—illuminate these letters, relating often to the merest minutæ of family arrangements, as brightly as they do discussions, by the same writer, of the most important questions of politics and science.

The perusal of these letters is calculated to have a good influence, in many respects. First, in style and language. Like

all of Franklin's writing, the book is a model of simplicity, ease and force. The great, we may say, the almost universal fault, of American writers, is *affectation of eloquence*. Writing can never be of any permanent interest, except from the *thought* it conveys; and the more simply, and tersely, and sententiously, this thought is expressed, the better. Some of our leading writers, such as Franklin, Rush, Jefferson, and others, have been models in this respect. It has been said of Rush, for example, that a quotation from his works makes a bright spot on the page to which it is transferred. It is so with Franklin. He makes use of language, merely as a medium by which to convey his thoughts. Many other writers employ thought, only as a groundwork on which to display language.

Again, the letters are written in a great variety of circumstances, and relate to a great variety of subjects in common life; so that they teach wisdom, by a practical exhibition of it. No one can read them, attentively and thoughtfully, without learning lessons of prudence and good management from them. We give an example, by extracting a letter. The circumstances were these. Franklin was at Philadelphia, a printer, and he had interested himself in getting his nephew, whom he calls Benny, apprenticed to a printer in New York. In process of time, difficulties arose between the young apprentice and his master. The former complained to Franklin, and to his mother, at Boston; and this letter is an effort of our author's to allay the rising irritation. It is a model, worthy of the study of many a father and master, in our days. Firmness and good sense, united with good humor and dexterity, characterise his management. It seems, too, to have been successful. We insert this letter as a favorable specimen of the work; as our readers will probably desire one.

"*Dear Sister*,—I received your letter, with one for Benny, and one for Mr. Parker, and also two of Benny's letters of complaint, which, as you observe, do not amount to much. I should have had a very bad opinion of him, if he had written to you those accusations of his master, which you mention; because, from long acquaintance with his master, who lived some years in my house, I know him to be a sober, pious, and conscientious man; so that Newport, to whom you seem to have given too much credit, must have wronged Mr. Parker very much in his accounts, and have wronged Benny too, if he says Benny told him such things, for I am confident he never did.

"As to the bad attendance afforded him in the small-pox, I believe, if the negro woman did not do her duty, her master or mistress would, if they had known it, have had that matter mended. But Mrs. Parker was herself, if I am not mistaken, sick at that time, and her child also. And though he gives the woman a bad character in general, all he charges her with in particular, is, that she never brought him what he called for directly, and sometimes not at all. He had the distemper favorably, and yet I suppose was bad enough to be, like other sick people, a little impatient, and perhaps might think a short time long, and sometimes call for things not proper for one in his condition.

"As to clothes, I am frequently at New York, and I never saw him unprovided with what was good, decent, and sufficient. I was there no longer

ago than March last, and he was then well clothed, and made no complaint to me of any kind. I heard both his master and mistress call upon him on Sunday morning to get ready to go to meeting, and tell him of his frequently delaying and shuffling till it was too late, and he made not the least objection about clothes. I did not think it any thing extraordinary, that he should be sometimes willing to evade going to meeting, for I believe it is the case with all boys, or almost all. I have brought up four or five myself, and have frequently observed, that if their shoes were bad, they would say nothing of a new pair till Sunday morning, just as the bell rung, when, if you asked them why they did not get ready, the answer was prepared, 'I have no shoes,' and so of other things, hats and the like; or if they knew of any thing that wanted mending, it was a secret till Sunday morning, and sometimes I believe they would rather tear a little, than be without the excuse.

"As to going on petty errands, no boys love it, but all must do it. As soon as they become fit for better business, they naturally get rid of that, for the master's interest comes in to their relief. I make no doubt but Mr. Parker will take another apprentice, as soon as he can meet with a likely one. In the mean time I should be glad if Benny would exercise a little patience. There is a negro woman that does a great many of those errands.

"I do not think his going on board the privateer arose from any difference between him and his master, or any ill usage he had received. When boys see prizes brought in, and quantities of money shared among the men, and their gay living, it fills their heads with notions, that half distract them, and put them quite out of conceit with trades, and the dull ways of getting money by working. 'This I suppose was Ben's case, the Catharine being just before arrived with three rich prizes; and that the glory of having taken a privateer of the enemy, for which both officers and men were highly extolled, treated, presented, &c. worked strongly upon his imagination, you will see, by his answer to my letter, is not unlikely. I send it to you enclosed. I wrote him largely on the occasion; and though he might possibly, to excuse that slip to others, complain of his place, you may see he says not a syllable of any such thing to me. My only son, before I permitted him to go to Albany, left my house unknown to us all, and got on board a privateer, from whence I fetched him. No one imagined it was hard usage at home, that made him do this. Every one, that knows me, thinks I am too indulgent a parent, as well as master.

"I shall tire you, perhaps, with the length of this letter; but I am the more particular, in order, if possible, to satisfy your mind about your son's situation. His master has, by a letter this post, desired me to write to him about his staying out of nights, sometimes all night, and refusing to give an account where he spends his time, or in what company. This I had not heard of before, though I perceive you have. I do not wonder at his correcting him for that. If he was my own son, I should think his master did not do his duty by him, if he omitted it, for to be sure it is the high road to destruction. And I think the correction very light, and not likely to be very effectual, if the strokes left no marks.

"His master says farther, as follows:—'I think I can't charge my conscience with being much short of my duty to him. I shall now desire you, if you have not done it already, to invite him to lay his complaints before you, that I may know how to remedy them.' Thus far the words of his letter, which giving me a fair opening to inquire into the affair, I shall accordingly do it, and I hope settle every thing to all your satisfactions. In the mean time, I have laid by your letters both to Mr. Parker and Benny, and shall not send them till I hear again from you, because I think your appearing to give ear to such groundless stories may give offence, and create a greater misunderstanding, and because I think what you write to Benny, about getting him discharged, may tend to unsettle his mind, and therefore improper at this time.

"I have a very good opinion of Benny in the main, and have great hopes of his becoming a worthy man, his faults being only such as are commonly

incident to boys of his years, and he has many good qualities, for which I love him. I never knew an apprentice contented with the clothes allowed him by his master, let them be what they would. Jemmy Franklin, when with me, was always dissatisfied and grumbling. When I was last in Boston, his aunt bid him go to a shop and please himself, which the gentleman did, and bought a suit of clothes on my account dearer by one half, than any I ever afforded myself, one suit excepted; which I don't mention by way of complaint of Jemmy, for he and I are good friends, but only to show you the nature of boys."

"The letters to Mr. Vanhorne were sent by Mr. Whitfield, under my cover.

"I am, with love to brother and all yours, and duty to mother, to whom I have not time now to write, your affectionate brother,

"B. FRANKLIN."

The first part of the volume is occupied chiefly with letters to the various branches of his family, and were written previously to his first going to England, on political business. While in England, he resided in the family of Mrs. Stevenson, whose daughter seems to have been a favorite with him. The volume contains many of his letters to her, on a great variety of topics, amusing and instructive.

As years move on, the correspondence becomes gradually involved with political events; and many of the letters on these subjects, written in France, are highly interesting, especially those relating to the movements and operations of the celebrated John Paul Jones.

The volume is concluded with what are called Miscellaneous Pieces—chiefly arguments, and memoranda of arguments, on the political controversies in which Franklin was engaged. The spirit and force of his writing gives interest to what would otherwise, now, deserve little attention; and the whole closes with a very amusing article, entitled the "Craven-street Gazette," in which the occurrences of a few days, in the family in which he resided at London, are pompously described, in the technical phraseology used by the newspapers, in recording the measures of a ministry. The whole is highly interesting and instructive, and of decidedly good moral tendency.

9.—*Notes, Explanatory and Practical, on the Gospels; designed for Sunday school teachers and Bible classes. By Albert Barnes.* In two volumes. pp. 396 and 544. New York: Jonathan Leavitt. Boston: Crocker & Brewster. 1833.

MR. BARNES says, in his preface, that "his object has been to express, in as few words as possible, the *real meaning* of the gospels; the results of their critical study, rather than the *process* by which these results were reached. He wished to present to

* Benny after this appears to have done well.

Sunday school teachers, a plain and simple explanation of the more common difficulties of the book which it is their province to teach." The work is also designed for a harmony of the gospels. The different narratives are brought together, particularly in the notes on Matthew, on the principle, that the sacred narrative of an event is what it is reported to be, by *all* the evangelists. Throughout the whole, references to parallel passages of scripture, are made an essential part of the explanation of the text.

We have examined portions of these volumes, and are satisfied of the fidelity and accuracy of Mr. Barnes's labors. In respect to the interpretation of various passages, the appositeness of an illustration, or the legitimacy of an inference, there will be, of course, diverse opinions. With the general character of the book, for industry, skilful exposition, honest intention, and strong desire to write as become the oracles of God, there can be but one sentiment.

While on this subject, we cannot forbear to say, that, in our opinion, *biblical geography* demands far more attention than it now receives in our Sabbath schools and Bible classes. It is a source of unfailing interest. It stimulates inquiry, in respect to the present site of places mentioned in the Bible, the character of their inhabitants, and all the discoveries of modern travellers bearing on the subject. It is essential to the right interpretation of some passages, and to the perfect elucidation of many others. Not a few educated men, who are habitual readers of the Bible, are sadly deficient in close, *accurate* knowledge of the geography of the scriptures.

10.—*The Iliad of Homer, from the text of Wolf; with English Notes, and Flaxman's Illustrative Designs. Edited by C. C. Felton, A. M., College Professor of Greek in Harvard University.* Boston: Hilliard, Gray & Co. Cambridge: Brown, Shattuck & Co. 1833. pp. 478.

THE text of this edition of the *Iliad* is an exact reprint of the Leipzig edition, published by Tauchnitz, in 1829, after a most severe revision. A reward was offered for the detection of every error, and a text, comparatively immaculate, was thus obtained. In the preparation of the notes, Mr. Felton has selected those passages for comment, which appeared, from several years' experience in the class-room, most to require it. Among other commentators, Heyne and Trollope were freely consulted. A portion of the notes are designed to call the attention of the reader to the intrinsic poetical beauties of the *Iliad*.

The illustrations of Flaxman, designed originally for bas-reliefs, were enthusiastically welcomed on their first appearance, and have been repeatedly published in England, Germany, France and Italy. He has penetrated, says the London Quarterly Re-

view, with a far deeper sense of the majesty of Homer, into the *Iliad* and *Odyssey*, than Canova, who dedicated his whole life to the renovation of the antique, nor has he failed to catch the peculiar inspiration of whatever poet his fancy selected for publication. To the aid of his art, he brought a loftier and more poetical mind, than any of the preceding English sculptors. He has the same grave majesty and severe simplicity, as his great originals. Flaxman died in London, in 1829, at an advanced age.

We rejoice that an individual, so well qualified as Mr. Felton, has brought out a new edition of Homer. The text is printed with a full and distinct type, on strong and durable paper. The notes occupy about eighty pages, and are inserted at the close of the volume. We quote one passage from Mr. Felton's preface.

"The splendor of the Homeric dialect is worthy of the greatest admiration. There is a certain point in the progress of every people, when their language is most fitted for poetical composition. It is when they have risen above the state of barbarism to a condition of refinement, yet uncorrupted by luxury, and before the intellectual powers have been given much to speculative philosophy. Then the rudeness of language is worn away, but the words are still used in their primitive meanings. They are like coins, lately from the mint, with the impressions unworn by long and various use in the manifold business of life. The numerous secondary meanings which the ever-increasing intricacy of the social relations, and the new views and abstract ideas of science, impart to words, sometimes to the concealment of their original senses, have not yet confused or effaced the impressions. Such was the condition of our own noble language in the time of Elizabeth. The words of Shakspeare and Massinger have a truth to nature, a clearness and graphic power, a simplicity, force, and freshness, which few subsequent writers have been able to rival. Such was the condition of the Greek language in the age of Homer. Formed under the genial influences of a serene and beautiful heaven, amidst the most varied and lovely scenery in nature, and by a people of a peculiarly delicate organization, of the keenest susceptibility to beauty, and of the most creative imagination, the language had attained a descriptive force, a copiousness, and harmony, which made it a fit instrument to express the immortal conceptions of poetry. Its resources were inexhaustible. For every mood of mind, every affection of the heart, every aspect of nature, it had an appropriate expression, and the most delicate imagery. Its words and sentences are pictures; in such living forms do they bring the thing described before the reader's eye. The metrical harmony of the *Iliad* has never been equalled. The verse flows along freely and majestically, more like the great courses of Nature, than any invention of man."

LITERARY INTELLIGENCE.**United States.**

THE American Encyclopedia is just completed in thirteen large octavo volumes. It was translated from the "German Conversations Lexicon," by Dr. Francis Lieber. It has received considerable enlargements in the department of American biography, history, and politics. Dr. Lieber was assisted by E. Wigglesworth and T. G. Bradford. It is calculated that the publication of this work in Boston, brought into the State of Massachusetts a sum exceeding \$80,000. The proprietors live in Philadelphia. The work is one of great value, and inestimable for reference. We should have been better pleased with it if more attention had been paid to missionary and religious biography. No notice is taken of such men as Milne, Buchanan, Isaac and Joseph Milner, and other eminent men.

The plan of republishing foreign literature in periodical numbers, and at a very low rate, is becoming common in this country. The principal British Magazines are in this way in a course of wide diffusion. We rejoice that so much reading is rendered accessible to our communities in so cheap a form, though no reasonable man would wish that a considerable portion of what Bulwer, and Maryatt, and Prof. Wilson write, should find its way across the Atlantic. The principal "Libraries," are the Family, and the Boys' and Girls', of the Harpers at New York; Waldie's, Greenbank's, and Key and Biddle's at Philadelphia. The last named, published in semi-monthly numbers of forty-eight pages each, at five dollars a year, is preferable in its selection of matter to any which we have seen. It is called the "Christian Library," and if the conditions of the Prospectus are complied with, it will well earn the public favor. The "Christian Observer" is to be published as an appendix, at one dollar and twenty-five cents. Dr. Gregory's Life of Robert Hall, Smedley's History of the Reformed Religion in France, and Taylor's Life of Cowper, are already published in the Christian Library.

Rev. Dr. Jenks of Boston, assisted by several clergymen, is preparing for the press a comprehensive Commentary of the Bible, in five or six large volumes. Henry's Exposition is to be made the basis. Illustrations and notes are to be selected from all the other principal commentators. We learn that several thousand subscribers for the work are already obtained. An edition for the use of the Baptist denomination is also in a course of preparation.—Several ministers of the Lutheran church are engaged in the preparation of an original commentary on the New Testament, for the use of the Evangelical Lutherans. It will be published in numbers; the gospel of Matthew may be expected in the autumn. It is said that such a work has long been desired by the members of that communion.

The complete works of Robert Hall and of Andrew Fuller are now republished in this country. Two abler men have rarely ever adorned the church of Christ in any age. An edition of the entire works of John Foster is a desideratum. Fuller's works, with a memoir by his son, have been lately published by Lincoln, Edmands & Co. of Boston, in two large octavo volumes, in a very superior style. Considerable portions of one of the volumes are now for the first time in print.

The Protestant, a celebrated work by the late William M'Gavin of Glasgow, which has passed through nine editions in Scotland, has lately been published in Hartford, Ct., with an appendix by an American editor, containing information of an important character. It is embraced in two large volumes octavo. A second edition will soon be issued. This publication is very opportune, in consequence of the controversies which are now pending in New York and Philadelphia, between several Protestant and Papal clergymen.

The geological survey of the State of Massachusetts is nearly completed. The trigonometrical survey is in progress. The legislature of Maryland have determined to survey that State, after the example of Massachusetts.

Rev. Sereno E. Dwight, formerly of Boston, has entered on his duties as president of Hamilton college.—Professor Duglison, of the university of Virginia, has been transferred to the university of Maryland, at Baltimore.—The Methodists have purchased the buildings belonging to Dickinson college, at Carlisle, Pennsylvania, and are about commencing an institution.—The following sums, lately obtained by individual subscriptions, have been secured to various literary institutions: \$100,000 to Yale; \$50,000 to Amherst; \$30,000, nearly, to Bangor theological seminary; the college of New Jersey is raising \$20,000; Brown university a like amount; Washington, at Hartford, in addition to \$70,000 received for its establishment, is now soliciting \$40,000 more, for its professorships; Jacksonville college, in Illinois, within three years, has received \$46,000 from the Eastern States; \$25,000 have been raised for Kenyon college, Ohio; and a successful effort is now making in behalf of the theological seminary at Columbia, South Carolina.—Dr. DeLancey has resigned his office as president of the university of Pennsylvania.—Alpheus Crosby has been elected professor of languages at Dartmouth college, in place of prof. Stowe, transferred to the Lane seminary, Ohio.—An effort is now making to establish, on a sure foundation, a manual labor school, in connection with Middlebury college.—Several meetings of gentlemen have been held, in various parts of New England, to consult in regard to the expediency of a female seminary, of an higher order than any which now exists.

Europe.

The present number of students in King's college, London, is 834, of whom 501 are regular students, the remainder occasional. The increase over the preceding year is 170.—The whole number of students at Cambridge, on the books—not all actual residents—is 5,344; at Oxford, 5,303.—The queen of Spain has contributed towards the erection of a monument to

Sir Walter Scott, and also to the preservation of his grounds at Abbotsford. She has a taste for the fine arts, and has lately executed a painting.—The following American books have been lately republished in Great Britain: Abbott's Young Christian, in three editions; Ware's Life of the Saviour, and Formation of Religious Character; Dr. Sprague's Lectures on Revivals of Religion, in two editions; Stuart's Commentary on the Romans; Sparks's Life of Gouverneur Morris; Payson's Sermons to Families; Pierpont's Reading Books; Bryant's Poems.—The Oriental Translation Fund Society, is prosecuting its labors with commendable activity. Its influence is felt over the continent. A branch committee has been formed at Rome, for the purpose of investigating the libraries and antiquities in that city. The institution has a very pertinent motto, *Ex oriente lux*. Its most efficient members are the Ouseleys, Johnston, the Earl of Munster, Wilson, Graves Haughton, Malcolm, &c.—Among the interesting books lately published in London, are Dick on the Improvement of Society, Major Archer's Tour in Upper India, a View of Roman Slavery, several of the Bridgewater Treatises on the connection between natural religion and the various natural sciences, from the pens of Prof. Buckland, Dr. Chalmers, Whewell, &c.

Victor Cousin, in his report on the state of education in Germany, strongly reprobates the practice of excluding clergymen and religious books, from schools. He thinks their influence to be decidedly beneficial.—The late Prof. Kieffer distributed 160,000 copies of the Bible; in nearly every instance, accompanying the donation with a letter written by his own hand. Desgrange is appointed professor of Turkish in place of Kieffer; M. Stanislas Julien professor of Chinese in place of Remusat.—Horace Vernet has been sent to Algiers by the French government for the purpose of painting some of the actions between the French and Arabs.—Cuvier's widow has a pension of 6,000 francs, and the widows of Remusat, Saint Martin, and De Chezy, 3,000 each.—The French Chamber of Deputies have sanctioned the purchase of the library of Cuvier, at 72,500 francs; and the Egyptian MSS. of Champollion, at 50,000 francs. The MSS. are in the hands of Champollion-Figeac. They will fill 2,000 pages, accompanied with drawings.—An Egyptian grammar of Champollion, in four parts, is in press. Rossellini, of Florence, who went with Champollion to Egypt, is publishing another Egyptian grammar, in violation of good faith, as the friends of Champollion think.—M. Thiébaud de Berneaud, a librarian of the Mazarine library, is preparing a work on the manners, customs, languages, history, and religion of the ancient northern nations of Europe.—A complete edition of the works of Flaxman, is publishing in Paris.—On the 1st of January, 1833, there were 217 newspapers published in Paris, and 243 in 128 provincial towns; an increase of nearly 100 in one year.

Prof. Humbert, of Geneva, has an Arabic Chrestomathy in press.—Siebold's history of Japan will speedily appear. The author was detained several years in that country.—A lexicon Platonicum, by Prof. Ast, is announced.—On the 15th of March last, Sprengel, a distinguished professor of medicine at Halle, died.—The second volume of Dr. Scholz's edition of the Greek Testament is delayed, because of the refusal of the Leipzig publisher

to proceed with it. The English bishop of Salisbury is endeavoring to raise a sufficient subscription in England, to enable Dr. Scholz to complete it.—Goethe's posthumous works amount to fifteen volumes octavo, which, with those already published, will make 55 volumes.

Prof. Planca, of Turin, is preparing for the press a great work on the theory of the moon, in three volumes quarto.—A new edition of Gerle's Description of Bohemia, with improvements, will appear this year.—Afzelius, with a large number of associates, is about commencing a scientific journal at Upsal, in Sweden.—Oehlenschläger, of Copenhagen, is establishing a new periodical, called the 'Prometheus.'—The population of the Moravians, in all parts of the world, is 16,000; yet they support 127 missionaries, at an annual expense of \$60,000.

A Russian writer estimates the number of known languages and dialects in the world, as follows: 1,264 American, 937 Asiatic, 587 European, and 226 African; in all, 3,014. The languages which are spoken in various islands, do not appear in his estimate. A. Denizoff, hetman of the Don Cossacks, has established a reading room, and a literary institution, at Neutscherkesk, the principal town of the Cossacks. The emperor of Russia has increased his grant to the observatory at Dorpat, from 2,000 roubles annually, to 8,000. By order of the emperor, M. Feodorow, a state counsellor, is about commencing a three years' tour through Siberia, to Peking in China.

Alexis Muston, of Piedmont, is preparing a complete history of the Waldenses. He has made very thorough researches.

VIEW OF PUBLIC AFFAIRS.

United States.

In 1828, a tariff bill was passed by congress, laying heavy duties on certain kinds of goods imported from abroad; which, with other causes, has been productive of serious consequences. The advocates of the bill attempted to prove that it would afford equal protection to all the great interests of the western, middle, and eastern States; that while the woollen manufacturer of the east was protected by an increase of duty on imported woollens, the farmer was recompensed by the protection to native wool; the iron manufacturer of the middle States was encouraged by the augmentation of duty on imported iron; and the hemp, flax, and grain-growing States found equivalent benefits in the other provisions of the bill. The opponents of the bill contended that it was contrary to the liberal spirit of the age, and to

all the received maxims of political economy ; that it bore with great severity upon the south, without one compensating principle ; that it would give a monopoly to the northern manufacturer ; that it was unconstitutional, &c. It was opposed with great earnestness by nearly all the members from the southern States. It finally passed the senate by 26 ayes, to 21 nays, and the house by 114 ayes, to 67 nays.

The ultra opponents of the bill endeavored to show that the passage of the law was a violation of the federal constitution, and that it was the duty of the southern States, to act upon the subject in their capacity of sovereign and independent States. It was contended that the powers granted by the constitution to congress, were all intended for the general benefit, while the tariff was for the sole benefit of particular portions of the country. The most exciting appeals were made to the passions of the citizens of the southern States on the score of interest. The entire loss of their cotton market was immediately to follow the adoption of the restrictive system. "It was time to calculate the value of the Union."

Upon the assembling of the State legislatures, previous to the passage of the tariff, committees were appointed in several of the States, to inquire into the constitutional powers of Congress in relation to various subjects. The joint committee of the legislature of North Carolina, simply protested against the passage of the tariff, as oppressive on the local interests of that State, and as violating the spirit of the constitution. The legislature of Georgia, declared that the constitution should be so construed as to deny to congress the power to increase the duties on imports, and that "it would insist upon that construction, and would submit to no other." The remonstrance of the legislature of Alabama was to the effect, that she would not submit until the constitutional means of resistance were exhausted. The South Carolina committee reported a series of resolutions declaring the tariff laws to be a violation of the spirit of the constitution.

The excitement on this subject subsided in a great degree in most of the States. In South Carolina, however, the opposition to the tariff was constantly inflamed, by appeal to party, to southern interests, to the importance of South Carolina as a member of the Union, and other kindred topics. By a provision of the constitution of that State, a convention of the people could not be called, except by a vote of two thirds of the legislature. The efforts of the nullifiers were therefore directed to this object—to obtain a sufficient vote in the legislature to call a convention. The Unionists, on the other hand, numbering in their ranks men of great ability and worth, maintained a firm resistance to the designs of the nullifiers, though opposed themselves to the tariff laws.

In the senate of the United States, in the winter of 1829 and 1830, a debate of deep interest arose incidentally from a motion made by Mr Foote of Connecticut, on the subject of the public lands. In this debate, Mr Hayne of South Carolina, took occasion to denounce the tariff as unconstitutional; he further maintained the doctrine that a state-government may by its own sovereign authority annul an act of the general government which it deems plainly and palpably unconstitutional. This attack on the constitution called forth the great powers of Mr. Webster, who at three different times, placed the whole subject in clear light, and on a firm basis.

In the summer of 1832, the tariff system was revised, and somewhat modified, though the obnoxious protective principle was retained. In the mean time, the nullifiers of South Carolina, had secured the requisite number of votes in the legislature, and accordingly called a convention, which met at Columbia on the 20th of November. This convention, after several days' deliberation, passed an ordinance declaring the tariff acts of May 1828, and July 1832, to be "unauthorized by the constitution of the United States, violations of the true meaning thereof, and null, void, and no law, nor binding on this State." The ordinance was to take effect on the first day of February, 1833. On the 27th of November, the legislature of South Carolina met, and according to the recommendation of governor Hamilton, took measures to arm the militia, and place the State in an attitude of defence. Of the inhabitants of the State, 315,401 are slaves. Of the 44,467 white men, capable of bearing arms, 18,240 were Unionists.

On the 10th day of December, the president of the United States issued a proclamation of great length, and drawn up with singular ability, warning the people of South Carolina to desist from their infatuated course, and declaring the doctrine that a State has the power to annul a law of the United States, "to be incompatible with the existence of the Union, contradicted expressly by the letter of the constitution, unauthorized by its spirit, inconsistent with every principle on which it was founded, and destructive of the great object for which it was formed." In the month of January, 1833, the president communicated a special message to Congress, requesting some additional powers in respect to the collection of the revenue in South Carolina, and the enforcement of the laws of the United States. These powers were granted by a very large majority, in both houses of congress. The tariff was also essentially modified; the duties on foreign goods being prospectively reduced, so that the revenue may simply meet the wants of the country. This latter measure of compromise tended materially to allay the excitement in South Carolina. The convention reassembled and withdrew the ordinance. The military

preparations were, however, continued, and the law of Congress respecting the collection of duties, commonly called the "Enforcing bill," was nullified. No recent demonstrations of feeling in regard to it have occurred. Some effort has been made to induce our southern communities to believe that the people of the north, entertain designs adverse to the safe tenure of the slave-property of the south, and that there are ulterior political designs in the temperance reformation. We believe, however, that these prejudices are confined to a few ardent nullifiers, and to the advocates of perpetual slavery. We have occasion for a grateful recognition of the Divine goodness, that the storm has passed away in a considerable degree, and that no fraternal blood has been made to flow.

We rejoice to observe the increasing disposition in many portions of the southern and south-western States, to emancipate the slaves. Of an expedition which recently sailed for Liberia from New Orleans, 96 were emancipated slaves. The Rev. Richard Bibb, of Kentucky, has lately liberated 32 of his slaves, furnished them with clothing, beside \$444 in money, and sent them to Liberia. John Randolph of Roanoke, in his last will, liberated all his slaves, amounting to more than 300. The students of the Andover theological seminary, on the 4th of June, resolved to raise within six months, \$3,000 for the emancipation and colonization of 100 slaves in Kentucky. Applications for passage to the colony continue to flow in to the Board of Managers of the Colonization Society, quite as fast as they can find means to comply with them. The following persons, a large portion of whom are slaves, have just been offered to the Society. From Georgia 98, from Virginia 40, from Tennessee 19, from Washington 5, from the free States 9. The Maryland State Colonization Society have resolved to purchase cape Palmas on the western coast of Africa, for the purpose of founding a new settlement—"a settlement formed by a society whose avowed object is the ULTIMATE EXTIRPATION of slavery by proper and gradual efforts." "The Society believe that it is proper to use every means in their power to raise Maryland into the rank of a *free State*." A series of resolutions for the accomplishment of these objects, was passed unanimously on the 30th of April last. It will be remembered that the State legislature have granted \$200,000 for the colonization of free persons of color. It is expected that an arrangement will be made so that the State Society can have the advantage of this fund.

Mr. Wirt, late attorney general of the United States, has purchased a tract of land in Florida, on which he proposes to cultivate the sugar cane entirely by free labor. Several hundred German emigrants have engaged to proceed thither. Very considerable ef-

forts are now made for the religious instruction of slaves. In Bryan county, Georgia, six day and Sabbath schools are kept for the religious instruction of the slaves. A member of the Georgia presbytery, in Liberty county, devotes his whole time to this employment, having access to nearly all the plantations. There are strong indications that systematic measures will be soon adopted through the whole country, for this most laudable purpose.

Great excitement has recently prevailed in this country in relation to two capital trials—one in Rhode Island, and the other in New Jersey. We notice them because we think they indicate a diseased state of the public mind. The reports of the trials, containing many very disgusting details, have been spread over the country by tens of thousands. We are sorry that respectable men should be concerned in the business of dispersing them. A strong disposition has also been manifested to set at nought the verdict of juries, and to determine that a prisoner shall lose his reputation, if his life is spared. It requires no reflection to see that in this way all the ends of the public administration of justice may be prevented.

The president of the United States, accompanied by some of the chief officers of government, is now making the tour of the middle and northern States. We think it has a happy tendency in allaying the excitements of party feeling, and in strengthening the attachments of the people to our excellent form of government. We are rejoiced to observe that the arrangements of the tour thus far are made so as not to interfere with the rest of the ever to be hallowed Sabbath.

The interest in the subject of Foreign Missions is evidently strengthening throughout the country. Within about one month, more than thirty individuals have sailed from this country to various portions of the heathen world—a larger number than have ever embarked for a similar purpose within the same space of time. It is the determination of the principal Board of Missions, to send abroad as many as fifty ordained missionaries during the present year, provided that number of suitable persons can be found. The American Bible Society have bestowed \$15,000 during the last year towards printing the Scriptures at various American Missions. In pursuance of this object, the noble donation of *thirty thousand dollars* was made at the late annual meeting, provided the means be supplied by the auxiliaries and friends of the Society. In the same disinterested and enlarged spirit, the American Tract Society have made appropriations of \$10,000 during the last year, and \$5,000 previously, for the printing and distribution of tracts in foreign lands. These measures are very important, as showing more clearly than ever the strength of the fraternal feeling which binds together the prominent religious chari-

ties of the age, and the impracticability of perfectly accomplishing the objects of one society, without the aid of all the others.

Two great objects are now before the American Bible Society—to re-supply, as speedily as may be, all the destitute families in the United States with Bibles. The destitution now existing is great, and is constantly increasing. Multitudes of emigrants from foreign lands are unsupplied. In the hurry of the former supply, the work was often imperfectly done, many families being wholly overlooked. Many of the Bibles were manufactured in haste, and sent out in a green, unfinished state, and of course cannot prove durable. A thorough re-examination and re-supply is therefore imperiously demanded. The other object, is the adoption of preparatory measures for supplying *all the families of the earth* with the Bible, in the shortest time practicable, and *within a definite period*. Correspondence on this subject will be holden with the principal foreign Bible Societies. The receipts of the American Society, last year, were about \$95,000, of which \$37,464 were in payment for books. The issues of Bibles and Testaments were 91,168. It is gratifying to notice that the Society is commencing editions of a superior quality in respect to paper and printing. In our opinion, the Bible and Tract Societies have not hitherto paid sufficient attention to the neatness and beauty of their productions.

The temperance reformation is making rapid progress. The late convention at Philadelphia, embracing between 400 and 500 members, from all parts of the United States, many of whom are gentlemen of the highest respectability and worth, excited great interest, and has been attended with important effects. A very vigorous debate was had upon the question of the *immorality* of the traffic in ardent spirits. It was finally decided in the affirmative by an overwhelming vote. We are astonished that any respectable man could maintain the contrary. A prominent effect of the discussions, was to produce an unanimity of views and feelings. The delegates returned home, prepared to act with greater zeal and unanimity. The true doctrines in regard to the subject were diffused where they were previously much needed. The editors of political papers, who had previously stood aloof, reported at length the proceedings of this convention. The friends of temperance, also, had the opportunity to declare that they had no other design in view, but the extirpation of the evils of intemperance from the land and world; a declaration which was probably needed in some portions of the United States.

Mexico.

On the declaration of independence by the Mexican provinces, a law immediately followed for the entire abolition of slavery. Each

of the provinces arranged the details of the process of emancipation for itself; but the principles and the most important details are substantially the same. The master enters into an account with his slave, whose value, with that of his family, is estimated as a debt due from him to his master, which debt the slave and his family cancel by their labors. The duties of the servant and of the master are fixed by law as definitely as the nature of the case admits, and magistrates are appointed in every neighborhood for the express purpose of enforcing them. As the results of this system, the servants worked out their freedom and that of their families in a few years. During the process, they acquired habits of forethought and economy. The hope of bettering their condition gave a spring to their minds, and an elevation to the whole character, and thus they were fitted for the enjoyment of perfect liberty, by the very process of acquiring it. They have chosen generally to remain, as hired laborers, on the plantation to which they belonged.

West Indies.

When the late insurrection broke out in Jamaica, the English Baptist missions on that island numbered 10,800 members, and about 20,000 serious inquirers on the subject of religion. In the closing week of 1831, an insurrection broke out among the negroes in the parishes of St. James and Trelawney, which afterwards extended in a less degree to some of the neighboring parishes. Such an alarm was excited, that the governor proclaimed martial law, the whole military force of the island was called out, and the disturbances were not quelled till the beginning of February, 1832. In the interval, property to a large amount, on nearly 200 estates, was consumed by fire. About 2,000 of the poor, misguided slaves, are computed to have forfeited their lives. Scarcely any blood seems to have been shed by the negroes; their object appears to have been the attainment of freedom, which they erroneously supposed to have been granted by the British government, but withheld by their owners. The opponents of the religious instruction of the slaves, seized on this opportunity for accusing the missionaries, particularly the Baptist, as accessories to the revolt. The most unrelenting efforts were employed to rouse the white population to destroy all sectarian places of worship, and to expel the preachers from the island. Many acts of atrocious outrage were committed. A colonial church union, for the purpose of expelling sectarianism from the island, was formed in eleven parishes. Three of the missionaries were apprehended, Burchell, Knibb, and Gardner; the bill of indictment against the former, was thrown out, and the evidence against the two latter was so futile

that the attorney general refused to proceed. The loss of property, and interruptions occasioned to the missions, were very great. The amount required to rebuild the places of worship destroyed, without including the heavy legal expenses incurred in defending the accused missionaries, is about £17,000.

South Sea Islands.

The American Mission at the Sandwich Islands was never an object of greater interest than at the present moment. The inhabitants of Christian countries are by no means aware of the difficulties of raising up a savage people to the enjoyment and character of a civilized society. Paganism *disarranges* the whole intellectual structure of man. It renders it impossible for the gospel to gain a complete triumph in one generation. Real piety may be possessed, where the memory is filled with loathsome recollections, the imagination burdened with degrading images, the mind totally destitute of refinement, and the whole body very imperfectly controlled by the authority of the will. In a country, where Christianity has been long enjoyed, an influence exists, which is derived from unseen, abstract, immaterial objects, imparting an elevation to the purpose, a dignity to the motive, an intellectual character, even where the gospel does not exert its highest influence. No such thing exists in pagan lands. This mental and moral influence is *to be created*. In fact, the very foundations of society are to be laid anew. You cannot *transfer* a community from a savage to a civilized state. That community must be *formed again*. The idols at the Sandwich islands are destroyed, but the intellectual idolatry exists;—that is, idolatry has poisoned the soul; its contaminating influence will end only with life, and not then, unless the grace of God has intervened. Our brethren at the Sandwich Islands have performed a noble work, but the battle is not yet fought. The paganism of the mind and soul remains. We, in Christian lands, must *study* the difficulties with which they have to meet. We must look often at the melancholy side of the picture. We must be prepared for temporary reverses. We must encourage their progress by fully appreciating the appalling obstacles, with which they are called to contend even after Christianity is nominally established. We must not give full credit to every sanguine reporter of facts. We must compare and weigh accounts. It requires sound discretion, and no small measure of Christian philosophy, for a man on the ground to convey a just impression of the real state of a mission.

The above remarks will apply in their full force to the Society and Georgian islands. The habits of the people, fixed for ages, are to

be broken up. The devil has erected his throne in the very constitution of the soul, and he will not be expelled without a desperate struggle. Over these islands, the fire of ardent spirits has also burned, and it is still burning. The Temperance reform, and it is not strange, has hardly reached that distant quarter of the world. Public opinion in England does not yet send a full measure of regenerating influence to the colonies and missions.

Africa.

A number of circumstances are conspiring to direct public attention to this continent. It was ascertained by the Landers, that the river Niger below Boosà, after wandering four or five hundred miles through the heart of western Africa, and receiving the contribution of many navigable streams, empties itself into the ocean, by several mouths, through the gulph of Guinea. The Nun river, by which the Landers descended to the sea, discharges its waters near cape Formosa; a promontory separating the bight of Biafra from the bight of Benin. By the Nun, the Niger is navigable for the whole four or five hundred miles between Boosà and the ocean. Though above Boosà, the channel is obstructed by rocks, yet little doubt exists of its having a communication with Timbuctoo. It appears highly probable that the whole course of the Niger is through a thickly populated region, studded with towns and villages hitherto unvisited by Europeans. Soon after the results of the expedition of the Landers were communicated in England, an expedition was planned at Liverpool for the purpose of exploring the Niger, and for establishing a settlement, if thought expedient, at *Patùshie*, a large and beautiful island in the Niger, one day's journey below Boosà. The command of the expedition is intrusted to Richard Lander. It is composed of two steamers and one sailing vessel. The largest steamer, commanded by Mr. Herries, is called the *Quorra*, and is of nearly 150 tons. The other is of wrought iron, and is called the *Alburkah*, an Arabic word, which signifies *blessing*. She draws but two feet of water, and carries fifty tons, and will be capable of ascending the Niger much farther than her formidable companion. The sailing vessel, called the *Columbine*, will furnish the steamers with the necessary fuel, goods, &c. The expedition is amply supplied with chronometers and other instruments for making the necessary scientific observations and surveys. The British and Foreign Bible Society availed itself of this first opening into central Africa, to send thither copies of the Bible, and the merchants themselves, who planned the expedition, consigned presents of the Scriptures to the principal chiefs on the river. One of these merchants is Adam Hodgson, Esq., well known in the United States for

his liberal views and Christian feelings. It is gratifying to reflect that Liverpool, a city deeply implicated in the slave traffic, is leading the way in efforts to communicate the blessings of learning and christianity to the interior of that continent. The expedition reached Cape Coast castle on the 7th of October last, and soon proceeded up the Nun.

In the train of this expedition, it is highly probable that Christian missions will follow.

Perhaps no portion of the unevangelized world is making more rapid advances towards civilization than South Africa. The British government is more enlightened and liberal than in past days. The "Bible and School commission," formed in 1813, have established schools in the principal village of each district of the colony. In two schools in Cape Town, and twenty-four elsewhere, belonging to the Commission, there are 1,267 scholars. In Cape Town, there are twelve private schools for boys and ten for young ladies; two schools of industry have one hundred and forty scholars; an infant school has sixty pupils; a grammar school, begun in 1824, is supported by government; a college begun in 1829, supports itself, and is the first institution in the colony which has rendered it unnecessary to send children to Europe for education, and will be the means of raising many competent teachers for the district schools. The Dutch have a school, preparatory to the college, with 180 scholars. All these schools are independent of the various missionary and Sabbath schools. Temperance societies are about to be established in several places. It seems that the Hottentots have frequently been paid for their services in brandy alone. Among the Caffre tribes, occupying several hundreds of miles of the coast from Keiskamma river to the vicinity of Dalgoa bay, there are eleven missionary stations. Thirteen missionaries, connected with these stations, have lately requested the British and Foreign Bible Society to aid them in printing the Bible in Caffre. Many of the stations in Caffreland have, during the past year, been visited with the special influences of the Holy Spirit. At Lattakoo, 630 miles north-east of Cape Town, a printing press was established in June, 1831, which is now occupied on various small books.

The island of Madagascar is supposed to contain 4,000,000 of inhabitants. The queen, by an order of May 20, 1831, gave the missionaries of the London missionary society, liberty to preach, and her subjects permission to act according to their convictions. The printing of the New Testament in Mallagasse, and a considerable part of the Old, is completed. The number of scholars in the schools is about 2,500; and of communicants, 100.

Abyssinia, the scene of so many destructive wars, is in an unsettled

NO PP

189-90

state. It has been for some time, divided into three provinces, Tigré, Amhara, and Efat. The province of Tigré, lying nearer to the Red sea, and farther from the risk of invasion from the interior, might enjoy more tranquillity, were the chiefs united among themselves. Sebagadis, the principal chief, and a supporter of the mission, was taken prisoner in a war with the Galla—the soldiers of the interior—two or three years since, and was put to death. There is now considerable prospect that Wolda Michael, a son of Sebagadis, will obtain the supreme command. He was known, before his father's death, as almost a single example in the country for adhering to his word. The missionary of the Church mission, the Rev. Samuel Gobat, was enabled, through scenes of great confusion and suffering, to maintain his ground, and to exert his Christian influence on the mind of the young and hopeful chief. By the latest intelligence, he had twenty scholars, who were travelling about the country, and instructing the people.

In North Africa, there is a large field for moral and intellectual cultivation. Algiers is a central spot, from which the word of God may be widely diffused in the French, Italian, Spanish, Portuguese, German, and Arabic languages. More than 4,000 protestants now reside in the city, without a church, minister, or schools. Arabic Bibles are purchased by the Moorish inhabitants, and the New Testament by Jews.